

# THE SPIRIT OF MISSIONS.

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NO. 4.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, MARCH 9TH, 1897.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Niles, Scarborough, and Worthington; the Rev. Drs. Hoffman, Eccleston, Huntington, and Brown, and the Rev. Mr. Brewster; and Messrs. Low, King, Mills, Chauncey, and Goodwin. The Right Rev. Dr. Neely, an *ex-officio* member, was also present.

—A letter was submitted from the Presiding Bishop conveying the information that he has made arrangements with the Right Rev. Dr. Morrison to perform any episcopal service in North Dakota that may be needed.

—The Treasurer informed the Board that he had received a legacy from the estate of the late Miss Alice B. Howe, of Pittsburgh, Pennsylvania, and also a legacy from the estate of the late Miss Cornelia King, of Jamaica, New York, and stated that notwithstanding certain invalidities in the respective wills, by which the legacies were forfeited, the heirs, waiving their legal rights, had caused the legacies to be paid. Whereupon it was

“*Resolved*: That the Board place upon record its grateful recognition of the generosity of the heirs to the estate of the late Miss Howe, and also of the heirs to the estate of the late Miss King, in paying to this Society legacies to which it had no legal claim.”

—The secretary of the Commission on Work among the Colored People forwarded a copy of the minutes of the meeting of the commission held February 3d. The fact was noted that by a resolution of the commission the original grant of \$1,000 was restored for special education at St. Augustine's School, Raleigh, North Carolina, for the present financial year, in place of \$750 to which it had been temporarily reduced.

—Letters were presented from nine of the Bishops in the Domestic field concerning the appointments, stations, and stipends, of the missionaries within their respective jurisdictions, and suitable action was taken where required. The following resolution was adopted:

“*Resolved*: That, while the Board of Managers, acting under the instructions of the Board of Missions, cannot make appropriations for the work in Mexico, yet it desires to express its sense of the importance of that work as at present conducted, and of the duty of the Church to sustain it, as well as the sincere hope that special contributions will be made for its support.

—The Auditing Committee reported that they had caused the accounts of the Treasurer to be examined to March 1st, and had certified the same to be correct.

## THE QUESTION OF CONTRIBUTIONS.

WE regret to have to state that there has been no increase in contributions up to the present time during this fiscal year, as compared with the same months of last year, but rather a falling off of several thousand dollars. We have hoped for better things, for steady increase, to the encouragement of those who are in the mission fields, and who must look to the treasury of the Board for support. May we not, therefore, urge upon all contributors to add to their contributions as much as possible? May we not further urge upon the clergy to look through the contributions of their parishes, month by month, and see if they have kept up to their standard? If they find that there has been a decrease, will they not try to make it up, and, if possible, by earnest effort, to go beyond what has been their custom? An increase is needed.

## THE NEEDS OF ALASKA.

BISHOP ROWE'S account of his first official journey as Bishop of Alaska has already been published in this magazine, and we print extracts from his letters in this number. The Bishop's wants for Alaska are not many, but they are imperative. In his report he stated that a boarding-school should be opened at Anvik, and asked for 100 scholarships at \$100 each. Only three have been promised.

The Bishop borrowed an earnest young lay missionary from Bishop Bompas to take charge at Circle City during the past winter, but now that Bishop Bompas requires his missionary, there is urgent need for a clergyman to take up the work at Circle City. Bishop Rowe has promised to build a modest hospital at that point, but, as he says, the promise is on the faith that the Church at home will support him in supplying this need, for which he has no money. We hope that help for this mission may be quickly supplied, and that the Bishop may soon be informed that his hands will be upheld in his reasonable undertakings. It is a heroic and difficult work in an inhospitable region, and the sympathies of Christian hearts ought to respond to those who are placed in such a trying field.

The United States Government has contracted to send the mails into the interior, and a post-office was established at Circle City on March 19th, last year. The first trip was made in June last from Juneau to Circle City, and required thirty-three days. The contractor in making his report on the trip to the department, gives some interesting data about the character of the section, and says:

This Yukon trip is a terrible one, the current of the river even attaining ten miles an hour. Miles Cañon is a veritable death-trap, into which one is likely to be drawn without notice, and the White Horse rapids, known as the miner's grave, to say nothing of the Five Finger and Rink rapids, both of which are very dangerous. All these dangers are aggravated by reason of the defective maps and reports of the country. You are probably not aware that for a distance of 150 miles, commencing at Circle City and going north, the river is fifty miles between banks, and contains thousands of islands, very few of which appear on any map. It is impossible to perform this mail contract without at least three parties fully equipped, the distance being so great. It is out of the question for the first party to return in time to de-



part with the succeeding mail, and the expense of each will be about the same. Circle City is a place of 1,800 people, and from careful inquiry I am satisfied that this winter there will be \$1,000,000 of gold dust there. Yet when I left, the only government official in the town was the postmaster, and when one considers that town lots are selling for \$2,000 each, it is a wonder that there are not more complications.

### EVANGELISTS FOR THE JAPAN MISSION.

BISHOP McKIM presents a pressing need of the Japan mission in this passage of a letter written by him on the 2d of November last :

We are badly off for missionary evangelists, and can give plenty of work to as many good men as are willing to come. The Japanese clergy make good pastors; but the missionary Priest is much more efficient in pioneer work and in directing the labors of the catechists. If the Church will give us twenty men from home for purely evangelistic work we will not ask for more. Until we get that number you must expect constant appeals from us. There are immense provinces in this jurisdiction where we have no clergymen, Japanese or foreign, and no Christians. We should either enter them or transfer them to other missions of the Church.

### A STRAIGHTFORWARD TALK ON FOREIGN MISSIONS.

THE Rev. L. S. Osborne, rector of Trinity Church, Newark, New Jersey, in preaching recently to his congregation on the subject of Foreign Missions, put the subject before them with characteristic force and plainness. We give some extracts from his vigorous sermon, as follows:

"Art Thou a King?" inquired the Roman procurator of the Nazarene Carpenter. "To this end was I born, and for this came I into the world," was the answer of Jesus to Pilate's question. "I, if I be lifted up [upon the cross] will draw all men unto Me." Wherefore, I say unto you My disciples, "Go ye into all the world and make Christians of all creation, baptizing them into the Name of the Father and of the Son and of the Holy Ghost." At any rate, these are almost the last recorded words of Him whose stupendous dream was that of universal sway over the lives and consciences of men. And it is a most significant fact that, through all the ages, the wisest and deepest and broadest and most spiritual men have been those who took these words of the Master literally, and either in person or by proxy, with their alms and their sympathy, have done their part to make Christ and His doctrines known to every soul upon the face of this planet. Consequently, for a period of well-nigh 2,000 years, the sound of these glad tidings of good-will and peace, which we call "the Gospel of the Son of God" have been going out into all the earth, and its words of healing and of consolation unto the ends of the world.

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Show me a man (or a parish), on fire with the missionary spirit, and I will show you one who thoroughly and devoutly believes in Jesus Christ. Show me one who sneers and jests at Foreign Missions, and I will show you one who, in spite of all his ritual precision and theological quiddities and dogmatic soundness and orthodoxy, no more *believes* in Jesus Christ than does the veriest "pagan suckled in a creed outworn."

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A century and a half ago it was the great British Society for the Propagation of the Gospel in Foreign Parts that caused this parish to be, and that gave you a local



habitation and a name. For years and years *you* were a Foreign mission of the English Church, and just because, thank God! there were noble men and women in London and Canterbury and York and Liverpool then who believed in Foreign Missions, you are what you are and where you are to-day. And the same fact is true of the older churches in Massachusetts, New York, Pennsylvania, and our eastern states in general. They were all, 150 years ago, under the fostering care of the British foreign missionary society. Hence, I say, any member of this church who sneers at Foreign Missions is simply one of those "ill birds who fouls his own nest," for he is like one of those foreigners whom we occasionally meet with, that, fleeing from oppression and despotism in the country of his birth, comes to this land of liberty, wins fame and fortune, and then sneers at the Declaration of Independence, and gibes at the Constitution of the United States.

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I am not answering objections to or presenting arguments for missions to-day. You do not want them; you do not need them. Such preaching may be necessary in the backwoods of Maine; not here, thank God! Where intelligence, culture, true religion abound, argument for Foreign Missions is not needed. All I ask of you to-day is to let your offerings this morning shame anything you have ever done before. I know your home needs. I know your many calls. I know how you of this parish, individually and collectively, are asked, all the time, to give with lavish hand. But aren't you glad of it? Aren't you thankful that God has given you the power to give? "Freely ye have received, freely bestow." Therefore, this morning, all I ask of you is to cast your bread upon the waters, to be not weary in well doing, to help accomplish the Prophetic, Apostolic prediction: "Their sound shall go out into all the world, and their words unto the end of the inhabitable earth."

### MODERN MIRACLES IN MISSIONS.

THE statistics of the work in Uganda which have recently appeared, bring us "face to face with a work almost unparalleled in the history of the Christian Church." It is scarcely more than ten years since Bishop Hannington and others were massacred there. Bishop Parker, who was sent to succeed the martyr Bishop, succumbed to disease, and he was followed by Bishop Tucker. Now the story is that more than 100,000 souls are brought into close contact with the Gospel; the attendance at Sunday services is above 25,000 and at week-day services over 6,000; there are 321 churches or reading-houses with a seating capacity of 49,751. These churches have been mostly reared by the natives, who support 200 evangelists and teachers. On the last visitation of Bishop Tucker he confirmed 2,025, ordained five natives to the Diaconate and three to the Priesthood, and licensed twenty-two lay-readers. The ordination service was attended by between 3,000 and 4,000 persons.

Bishop Tucker writes:

Is it not a matter for deepest thankfulness and praise to God that we have at this moment upwards of 20,000 Gospel readers in Bganda? It means not merely that 20,000 people are able to read a Gospel, but that practically every day of their lives these people are engaged in the study of the Word of God—all the books of the Bible, in fact, they can get hold of. For hours they pore over their books, comparing Scripture with Scripture. The result is a knowledge of Scripture far beyond that of the average professing Christians at home, and a change of life as significant as it is real. Men who once lived lives of debauchery, sin, and immorality, have



their fetters broken, and go forth continually into the glorious liberty of the Gospel of Christ.

In 1850 one could buy a man in the Fiji islands for seven dollars, butcher him, and eat him without public remonstrance. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for public worship.

Some time ago the Rev. Dr. R. S. Storrs in a public address said in effect:

Would you know what is the most triumphant book of this generation? It would not be the story of the explorations of some famous traveller; not the researches of some eminent scientist; not the account of the campaigns of some successful general; it would be the simple story of the life and work of John G. Paton in the islands of the New Hebrides. The inhabitants of those islands were savages and cannibals, filled with superstitions, plotting for the life of this man voluntarily banished from civilized society and shut in by the surrounding ocean with no way of escape. It tells of the change wrought among those island people, of the power of love, of the triumph of the Gospel, all through the labors of this man under the blessing of Almighty God. It is pertinent to add that the profits from the publication of that book, amounting to \$40,000, were all devoted to the work of missions.

#### HER FORTUNE A TRUST FUND.

NEWS comes from Europe that the widow of Baron de Hirsch has decided to give \$1,800,000 of her fortune to charities in the United States. One million of the money is to be put into an entirely new and novel scheme for alleviating distress among the Hebrews in this country; \$100,000 will be given to the Educational Alliance, and \$700,000 will be divided among various charities with which the name of the great philanthropist is associated.

The Baroness de Hirsch is almost as famous a philanthropist as was her husband before his death. She considers her stupendous fortune but a trust fund, and spends all her time in considering the best and most useful way of disposing of it.

#### SEVEN PARADOXES ON GIVING.

THE *Missionary Review of the World* calls attention to the discourse on giving in the eighth and ninth chapters of the Second Epistle to the Corinthians, and says:

It is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but present seven paradoxes that are very remarkable. These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in Sacred Scripture; their giving was a sort of reversal of all ordinary experiences.

1. They gave out of the abundance of their poverty, not out of the plenitude of wealth.

2. Their willingness exceeded their ability, instead of their ability, their willingness.

3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to take it, knowing how deep was their poverty.

4. They made the greater gift first (of themselves), and the latter gift was the less (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters value of gifts is reckoned, not by amount given, but by the degree of willingness and cheerfulness exhibited.

6. We are here taught that increase comes not by keeping, but by giving; that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving, not as a privation to be evaded and avoided, but a privilege and a blessing to be courted and cultivated.

Can we do better than to follow such a glorious example?

## THE BOOK OF COMMON PRAYER IN CHINESE.

THE Bishop of Shanghai has issued the following, which, we feel sure, will bring a ready response from the Church:

### APPEAL.

The Book of Common Prayer is the common heritage of Churchmen, and every member of the Church ought to be interested in spreading the great truths of religion for which that book stands in other lands through the medium of translations. For two years committees in the China mission have been busy, in conjunction with the Bishop, in preparing a revised edition of the Prayer Book in Chinese.

The translation of Bishop Schereschewsky's upon which this revision was based, was printed from wood blocks, which have become much defaced by use during these fifteen years, and the revision of the American book made a similar revision necessary here.

The present scheme provides for an edition in *Wen-li*, which shall serve as the standard text, and be in use in such congregations as prefer this form, and editions in the mandarin and in the Shanghai colloquial in addition. The *Wen-li* version will be sent to the press next month and the mandarin version will soon follow. The work on the portion of the Shanghai version will doubtless be completed during the year. It will require at least \$2,000 to print these editions, as we wish to print from stereotype plates in order to have it in permanent form, and appeal is hereby made to the Church for funds to carry out this work.

Those who have had the revision in hand have given a great deal of time and thought to it and spared no pains to produce an accurate edition. They have literally borne the heat of the day, inasmuch as their labors were carried on throughout the hottest weather of two Chinese summers. They hope in return that the Church will enable us to print the work in as neat and convenient a form as possible, that it may be put into use at an early day.

F. R. GRAVES,  
Missionary Bishop of Shanghai.

## THE EASTERN SITUATION.

MR. GLADSTONE, on March 13th, addressed a letter to the English people through the Duke of Westminster, which has been heard throughout the world. It is a mighty appeal to conscience against the concert of the powers of Europe in regard to the integrity of the Ottoman Empire.

The great commoner has perhaps performed the most distinguished service of his life in writing this astute letter, which treats the whole vexed eastern question historically and morally, and holds up to admiration the splendid courage of Greece in championing the cause of the island of Crete. By contrast



with the course of Greece, he heaps scorn upon the powers for their pusillanimity, and warns them not to interfere with Greece. The fact that 100,000 Christians have been massacred within two years to satiate the Turks and that civilized Europe has looked on in helplessness, is enough to arouse Mr. Gladstone in his retirement to write a letter in "words that breathe and thoughts that burn."

One of our own clergy, the Rev. Dr. John P. Peters, of St. Michael's Church, New York, summed up the situation before Mr. Gladstone's letter appeared, in the following strong and graphic words :

For over a hundred years the so-called Christian powers of Europe have kept Turkey in existence and authorized it to rob and murder the Christians within its dominions because each of them either wanted a slice of it for itself or wanted to prevent some one else from securing a slice of it. Because of the greed and selfishness of those Christian powers, hundreds of thousands of Christians have been massacred, and myriads more compelled to live in misery, degradation and barbarism. In 1821 the conditions in Greece became so intolerable that the people rose in rebellion. The Turks at once fell on the unoffending Greeks of Constantinople and massacred them under circumstances of peculiar atrocity, hanging the aged patriarch with some of the bishops before the door of the Cathedral Easter Day. A little later the Turkish fleet descended on the rich and prosperous island of Chios, and after having lulled the inhabitants into fancied security by proclaiming amnesty, landed troops, who fell upon the unarmed villagers and killed 2,300 of them and carried 4,700 away to be sold as slaves. These massacres were followed by others equally atrocious. Whenever the Turkish savages were able they slaughtered the Greek Christians like sheep, only reserving the children and the younger women to be sold as slaves.

The Christian powers agreed to keep their hands off and allow the Sultan to massacre to his heart's content, and the Greeks were left to their fate. But they were heroes as truly as were the Greeks of old who stood against the Persians at Marathon, Thermopylæ, and Platea, and, though they fought against great odds for seven long years, they continued the unequal struggle with desperate courage. So heroic were their exploits that poets sang them in all tongues. Kanaris, with his comrades, after receiving the Sacrament—for they expected to sacrifice their lives—sailed with their ships into the midst of the Turkish fleet, and blew into the air the ship of the admiral who had executed the Sultan's commands on Chios. Marcos Bozzaris, with 350 Suliotes, fell on 5,000 Turks by night and scattered them. Such achievements, when the Greeks fought against great odds, fired the hearts of the free people of Europe and America, and volunteers flocked to Greece from this country, England, France, Switzerland, Bavaria, and Italy. The poet Byron atoned for the sins of his life by his death in Greece as a Greek volunteer. Among those who went from this country to fight the battle of freedom was a former rector of this parish of St. Michael's. But though the hearts of generous men the world over were with little Greece in her desperate struggle for independence, the Christian rulers were with Turkey. It was almost by an accident at last that Russia, France, and England were led to intervene and give Greece her freedom, and in doing so they reduced her borders within as narrow limits as possible.

Crete, which had fairly earned its freedom, England insisted on restoring to Turkey. Christian England, for fear that in some way free Crete might prove to her material and commercial disadvantage, handed Crete back to Turkey, and thus consigned thousands of Christian men to massacre and Christian women to outrage. From that day to this Crete has been a scene of horrible misgovernment, incessant



revolts and brutal massacres. Now, at last, as the Turks were attempting to put into execution the same policy of pacification by extermination which they pursued recently in Armenia, the Greeks have dared to interfere for the rescue of their fellow-countrymen.

And then, what? The Christian rulers of Europe have ordered Greece to leave the Cretans to their fate, have threatened her with war, have driven away her vessels by superior force, have fired upon the Cretans, whose allies they should have been, and helped the Turks to plunder their homes. Valiant little Greece! No man who loves God and freedom but must honor and admire her! But, oh! shame on the rulers of England and Russia and Germany, who blasphemously call themselves Christians!

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### THE TITHE A FAMILY TRADITION.

THE Rev. Dr. Charles F. Hoffman, who died on March 4th, was distinguished for his wide sympathies and liberal gifts. All Angels' Church, in New York city, of which he was the rector at the time of his death, was built by his generosity. He took especial interest in education, and as the president of the Association for Promoting the Interests of Church Schools, Colleges, and Seminaries he was active and thoughtful in their behalf. St. Stephen's College, Hobart College, and the University of the South enjoyed his benefactions, as did the Toomer Porter Academy, in South Carolina, while his philanthropic spirit was shown in his gifts to the Colored Orphan Asylum, Lynchburg, Virginia, and in building Hoffman Hall, in Tennessee, for the education of Colored men for Holy Orders. The last clause of his will was in these words:

In conclusion, I give to my beloved wife and children my priestly and paternal blessing, and I would suggest their devoting at all times at least one-tenth of their income to religious and charitable purposes, and that they make a family tradition of this practice by incorporating a similar suggestion and provision in any last will and testament that may be made by any of them.

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### BRIEF MENTION.

THE death of the Rev. Dr. George S. Mallory, for thirty years editor of the *Churchman*, has removed a prominent and influential member of the editorial fraternity, and one who contributed largely to the advancement of journalism in America. The *Churchman* needs no praise, for its position is assured and recognized as in the front rank of the religious press, but it is due to the memory of Dr. Mallory to say, that the *Churchman* is a monument of his fidelity and skill, and that his death, which occurred on March 2d, is a great loss to the Church.

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THE *Messenger of Hope*, the official organ of the Diocese of North Carolina, says of THE SPIRIT OF MISSIONS: "It would be a good investment for vestries to place a copy of this magazine in every family in the parish regularly every month, upon the principle that whatever stimulates interest in work away from home is an active incentive to work at home."

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In reply to the Manhattan Liberal Club's challenge to Mr. Moody to discuss the merits of Christianity before that club, Mr. Moody responded in substance, that his mind was made up in regard to the merits of Christianity, and added: "The time calls for action, not for discussion. Hundreds and thousands of men and women



are dropping into drunkards' and harlots' graves every year right here in New York. Now, let us all join hands and try to save them. I will try to reach them with the Gospel. If there is any merit in infidelity let your members, likewise, put it into practice."

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HAVERFORD COLLEGE, in Pennsylvania, has received as a permanent endowment fund the residuary estate of the late Jacob P. Jones, of Philadelphia, which is valued at \$900,000.

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MR. WM. R. GRACE, at one time Mayor of New York city, is about to establish the Grace Institute of New York city, to be a manual training-school for young women and girls. For this purpose Mr. Grace and his family have contributed \$200,000, and he expresses his purpose to bequeath a certain percentage of his estate to the same object. Mr. Grace is a Roman Catholic, and, true to his faith, he intends to place the institute under the charge of that Church.

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### WITH OUR CORRESPONDENTS.

THE Rev. J. A. Gilfillan writes from White Earth, Minnesota, March 3d, as follows: "I am sorry to have to tell you the sad news that on the 25th or 26th ult. Mr. George Johnson, our Indian catechist in charge of the Church of the Prince of Peace, Cass Lake, while on a hunt and about five miles from his home, froze to death. Not having come home the night of the day he left, an Indian was sent to track him, and found his body lying on the snow. We had a cold spell at that time, the thermometer in our neighboring village falling to forty-seven degrees below zero. Cass Lake is the most remote and inaccessible of our missions, about 120 miles from this agency by sleigh, so we have not got the full particulars, but I fear the above is only too true. Whether the catechist was taken sick, or overcome by the cold, or tired out in the deep snow—over three feet deep—we do not yet know. There were no houses between him and his home. He leaves a widow and two little boys at Cass Lake, and a son in Shingwauk Home, Sault Ste. Marie, Canada. Bishop Morrison and myself intend starting for Cass Lake, by way of Red Lake, the day after to-morrow. George Johnson was a Canadian Ojibway, who came to us a year ago last June; since which time he has been in charge of the church and congregation at Cass Lake, the church on the highest elevation on the Mississippi river. He was a man of the loveliest Christian spirit, whose daily life and every action were an epistle known and read of all men. He was most ripe for a better world. I was with him on the 10th, 11th, and 12th of February, and we had the Holy Communion together, little thinking it was the last time."

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### THE TWO DUTIES OF A CHRISTIAN STEWARD.

It is evident that we are on the eve of a revival of interest in the practical duties of the Christian life. The subject of what is usually called Christian beneficence is coming to the front in religious and missionary circles. It is a grateful relief from the abstract theological discussions of the past few years, and much more largely promising for the advancement of the Kingdom of Christ and the good of men. In this advance it is, however, unfortunate that the way of direct progress toward a pure Scriptural basis for Christian living is continually obstructed by the use of misleading terms. These terms have grown up out of the decadence of the principles of a warm and earnest Christian life and from centuries of formalism and



worldliness in the churches. As far as Christian missions and the extension of the Redeemer's Kingdom—in which we are here more particularly interested—are concerned, the greatest difficulties arise from the use of terms which relate to the altruistic distribution of the property which may be found in the hands of the followers of Christ. Few Christians would be found who would boldly assert that what they have is their own. The members of our churches are free to confess that all they have has been given them by God, and that their property, as well as themselves, belongs to Him. When it comes, however, to a question of use of this property for others, nearly all the language in common use is based upon the settled and deep-lying idea that the Christian has an ownership in the property in his hands. We talk of giving, which is not in itself a bad term if properly understood, but which proceeds from a wrong idea if the thought is that what is left after the giving is the absolute property of the giver. Worse than all, we talk of "giving to the Lord"; an expression which, when clearly analyzed, is nothing less than an unintended impertinence to our Lord and Master to whom we and all we have belong. Even those Christians who have overcome the inherited sense of ownership in property and speak of bringing in their tithes or of paying their debts to the Lord, are haunted with a sense that the residue is theirs to use as they will. Such ideas need but to be mentioned and brought out to the clear light of Christian consciousness to be at once condemned.

The Scriptural idea of the relation of men to God is that of stewardship. The property put in the hands of men, whether Christians or not Christians, belongs to the Creator and the Giver, and is merely placed in human hands to be properly used. This is clearly taught in the Parable of the Pounds, and most impressively and forcibly in the marvellous and moving twenty-fourth and twenty-fifth chapters of St. Matthew. According to these passages of God's Word the simple duty of every man, in the words of the Lord Himself, is to "occupy till I come"; and His approval or disapproval depends upon the good use, the disuse, or the bad use of the powers and property entrusted to the steward. The ideas of stewardship prevalent in western lands, however, do not fully explain the relation of men to their Lord. They are inadequate to the Scriptural conception. The Biblical figure is taken from the relation of an Asiatic steward to his master. With us the steward has certain exact duties and responsibilities and little freedom. In the East the property of the master is committed absolutely to the hands of the steward, who has large liberty in the management and use of the estate. This is taught in what is called the Parable of the Unjust Steward in the sixteenth chapter of St. Luke. The conduct of the steward there in remitting a part of the dues of the debtors of his lord is utterly foreign to our ideas of good stewardship and would be unhesitatingly condemned. That very action, however, of the eastern steward is commended by his lord. It was something that he had a right to do; for the eastern steward is not only the business manager but the almoner of his master's goods. He is in fact a member of his master's family. This is clearly brought out in the answer of Abram to the Lord in his amazement at the promise of blessing. "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" Eliezer, the steward in the eastern sense, was to Abram in the place of a son in the administration of his estate. And this is the kind of stewardship to which God admits His people. We are not only stewards but sons of God.

What, then, are the duties of this high and exalted stewardship, to which God has appointed the children of men—a position which partakes of the substantial elements of sonship?

It must be apparent that the first duty of a Christian steward is the most profitable and effective use of the powers and property entrusted to him. It is as much



the duty of the Christian to get as it is to give. The servants who made the best use of the pounds entrusted to them received the highest commendation and reward; while the servant who made no use of his pound was cast out. It is not a sufficient excuse for withholding to say that we have nothing and can bestow nothing. Unless in the providence of God so disabled that we cannot help ourselves we ought to be in a position to help others. Many Christians who excuse themselves from having a part in missionary and charitable enterprises because they have nothing to give, are wrong, because they have not used their powers to gain. The good steward must first of all make a profitable use of the goods entrusted to him, so that at his Lord's coming he can account for not only what was given but for what has been gained.

The second duty of the Christian steward is just as clear, and that is to make a wise distribution of the goods entrusted to him. A steward is expected to use judgment in the distribution as well as in the acquisition of property. The diligent steward who has gained great wealth has done well, but will fail of receiving his Lord's commendation unless he also makes proper arrangements for bestowal. The rich young man who came to Jesus had so many fine qualities that it is even said that Jesus loved him; but he failed at the final touch. He had brilliant and lovely qualities of character and great wealth, but he would not distribute for the good of others, and "he went away sorrowful." Neither is it sufficient to make an indiscriminating, even though lavish, bestowal of goods. The Christian who gives a dollar to every appeal for charity without discrimination, interest, or judgment, will not be commended. A man who would conduct his business on this principle would surely fail. The Christian steward must be not only benevolent but wise. Of the innumerable appeals for small objects of benevolence which come to the Christian steward to-day, many must receive but slight attention, in order that the great streams of the Kingdom of God may be full. That which is most important must be put first, and the distribution must be according to the principles of influence for the advancement of the Kingdom of our Redeemer.

The Jew of the old dispensation was commanded to pay a tithe to the service of God. He was under the Law. The Christian, being under grace, is given more freedom. His contribution is to be "as God hath prospered." But shall love be less than law? The freedom given the Christian unquestionably looks toward larger returns for God's service. The Jew had only the Temple at Jerusalem to maintain. The Christian has to support the service of God in the temple of the world. In the language of Dr. Hovey: "The death of Christ has not lowered God's claims on His people. The tithe is the least any should pay to God's service. Many should give much more." When the absolute and imperative duties of stewardship have thoroughly permeated the hearts and minds of all disciples of Christ there will no longer be talk of "giving to the Lord," but the great concern of every Christian will be so to administer all the goods entrusted to him that he may hear the welcome words: "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord" (Matt. xxv., 23).—*Baptist Missionary Magazine*.

### A PASTORAL ON PRACTICAL AFFAIRS.

BISHOP PETERKIN, of West Virginia, has addressed a pastoral letter to all the clergy and congregations in his diocese, in which he answers this question, which has been pressing upon his mind: What is the great difficulty in the way of more liberal support of our missionary work on the part of our congregations? He says: "I think I can give something like an answer to that question, as far as the aver-



age congregation in my own diocese is concerned, for I am a close observer of the administration of our churches as far as revealed to me on very frequent visits, also by the annual reports of the clergy, and by talking over the whole subject with them and with the laymen.

"One of our canons says: 'The ministers of this Church shall diligently instruct all in their cures concerning the missionary work of the Church at home and abroad, and shall offer suitable opportunities for contributions from time to time for the maintenance of that work.' How many of our clergy obey this canon, and do diligently instruct their people in regard to these matters? and if you take the resolution of the Board of Missions urging that 'in every parish in the land a Sunday be set apart for the presentation of each department of the mission work, and the systematic gathering of the people's offerings'—if you take this resolution as having authority, I fear that but very few of the clergy do really offer suitable opportunities from time to time for such contributions. So it comes to pass that many of them practically ignore the will of the Church speaking through her canons and Board of Missions. This, to say the least, is discouraging, if not startling.

"But how do you account for this too common neglect of so manifest canonical and moral obligation? The explanation is not far to find; it is due, I believe, to the local pressure brought to bear upon the clergy, and their consequent loss of freedom of action. And to go at once to the root of the matter, there will not be, in my judgment, any satisfactory solution of the difficulty short of the entire separation of the business affairs of our congregations from their benevolent and missionary work. In other words, the giving up of the effort to meet local expenses by collections on Sundays and in our churches—the ceasing to take advantage of the assembling of the congregation for public worship to transact business which ought to be attended to on a week-day, and in the home or the office, and so the complete emancipation of the offertory from the burdens it now bears, in order that it may serve its proper purpose in meeting the benevolent and missionary needs of the Church. Let the clergy be free from the pressure of local needs—a pressure which is often shifted over upon them by church officials who ought to bear it themselves—and I believe they will arrange for such systematic gathering of the people's offerings as would furnish all the money that was needed for the Church's work. Relieved from the terrible burden thus wrongfully put upon them, they might rise to something like enthusiasm in regard to Church extension, and be ready to do what they do not do now, *i. e.*, diligently instruct their people about it; not trust to mere casual notice to excite and maintain interest, and perhaps shut off some great cause to any day, whether favorable or not, for its full consideration and support. I say again that, in the matter of offerings, the clergy are under strong pressure to regard local needs—the expenses of maintaining the home organization—rather than the benevolent and aggressive work of the Church.

"I appeal, then, to the laymen who make up our vestries and committees to take up this matter as they alone can do. They are all the time meeting and solving vastly harder problems than are presented in the management of the business affairs of one of our congregations, and if they would once give their minds to it, and be ready to give to the Church a little of the personal service they give day by day to their secular business, they would no longer feel compelled to trespass on the sacred hours when, or on the sacred places where, the congregation meets for worship. It seems to me that when the great missionary or benevolent work of the Church is suffering, when multitudes at home and abroad are stretching out their hands for us to help them, and when God opens wide doors for us to enter in; and then when the offering is presented to meet only local expenses, to pay salaries and to provide incidentals in our own Church organization where, really after all, we

get a good deal more than we pay for, it seems to me that under such circumstances we can almost hear the voice of the Master rebuking our selfishness in taking advantage of such an occasion to provide for our own selves, and as He scans the money which, though presented to God in such stately manner, is yet, after all, for our own comfort and the discharge of our business obligations, it seems to me that we can hear Him say, 'Take these things hence; make not my Father's House an house of merchandise.'"

The Bishop, fearing that the vestries and committees in the diocese will be slow to move in giving up the collections for parish purposes, makes his appeal to individuals and proceeds: "The plan, then, I would recommend—and I do it the more confidently after a year's trial in my own family—is as follows: Just to send directly to the treasurer, monthly or quarterly, a sum not less than that which all the household together have been in the habit of contributing toward expenses. This is the business of the head of the house, and comes under the general head of the expense account. Then let every member of the household have envelopes marked for the different objects for which they will be called upon to contribute during the year.

. . . Let the individuals who compose our congregations make their offerings in envelopes provided, whether they assemble for worship or not, and when they do come to church let them bring all they have accumulated during their absence, whatever the time may be. Then, I think, when what we put on the plate is not merely to meet expenses incurred in providing for our comfort and convenience, but for the advancement of Christ's Kingdom, and to help to bear some one else's burden, then I think we can with some propriety stand and sing 'All things come of Thee, O Lord, and of Thine own have we given Thee.'"

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### CHRISTIANITY REFORMING JAPAN.

AN English lady, Miss Catherine Gurney, has been on an extended visit to Japan. In an article in a London journal on the police of Japan she says: "It is remarkable how many converted ex-policemen have become zealous workers in God's vineyard. We witnessed a most interesting service in the American Episcopal church, when eighteen converts were baptized, many of them, amongst others a former Buddhist priest, being the fruits of the labor on a certain island of a Japanese evangelist who had served his time on the police force. In two other cities we saw earnest and well educated Christian pastors, who had served in the same calling.

"Amongst policemen still in the service we met with some striking cases of conversion. One man, speaking of his district, said he knew the place thoroughly, every corner of it; it had always been regarded, and truly so, as the worst and poorest quarter of the city, but now he could bear witness to a great change there. The place used especially to be noted for the bad, wild children who lived there and were constantly being reported at the stations; but a very small number only, nowadays, give trouble. 'The men have changed,' he continued; 'the women have changed—the whole neighborhood has changed.' Then he stated the surprising fact that, instead of there being a hundred cases a day in the district, serious enough to be reported at headquarters, there were now only about five; and he added: 'All this I attribute absolutely to the Christian schools and missions; I have seen the place before they were started, and I see it now, and I know that they have been the means of its improvement.' . . . He also said that although there were other schools in the district they were not free, and added that the poor people's children had been just left to grow up in wickedness and crime, 'until these mission workers came, and gathered them all in.'"



# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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## THE SEMINOLE INDIANS OF FLORIDA.

MRS. MINNIE MOORE WILLSON has written an interesting book under the title of "The Seminoles of Florida." Mrs. Willson and her husband have lived a long time at Kissimmee, Florida, and have found their way to a large degree into the hearts of this people. They have learned much of their history, and have studied their manner of life, their character, and their habits. Their history, like that of most of the aboriginal tribes on our continent, has been a sad one, more especially since the Caucasian invaded their hunting grounds and our government supported the invaders in their wrong-doing. Executive documents show that artifice and bad faith have been practised frequently by military and civil officers and the general government, not only upon the Seminoles, but also upon the Cherokees, Choctaws, and other tribes who formerly inhabited Georgia and Florida. Treaties made with them have been broken, and their most famous chiefs have been captured through the violation of the sacred truce of the white flag.

An inexorable decree has forced the Florida Indians into the most desolate lands of the state, where, however, they prefer to remain rather than be subject to the treatment which their fathers received at the hands of the white man. It is seldom that any of them emerge from the fastnesses of the everglades, and the majority of our people, we suppose, know nothing of the existence of these 600 descendants of a once powerful tribe, which for fifty years kept our government at bay. Secure in the mysterious marshes, they have resisted all attempts to dis-

lodge them and all persuasions of the government to remove them to the Indian Territory, where many of their people formerly went through the "moral suasion" used by the gentle and humane General Worth. They have long been quiet, peaceable, and industrious. They have adopted a few of the implements, weapons, and utensils of civilization, but in no other way have they imitated the white men, toward whom they have an innate dislike on account of the wrongs they and their fathers have endured from the "pale-faces."

As a better Indian policy now prevails, the suspicion and dislike of the Seminoles are being lessened. The government has recently purchased four sections of land, in a cypress swamp about seventy-five miles from Fort Myers, for these Indians. The price paid for these lands is \$2,600. An appropriation of \$6,000 has been made for an Indian agency, but these Indians have received no aid from the government in the past and do not ask for any now.

Mrs. Willson writes: "The Seminoles are prosperous and industrious, and aside from providing them with suitable lands, they need nothing more than civilizing Christian influence. Work in this direction has been undertaken and a part of this Florida field is now being occupied, for the first time, by a mission under the auspices of the Episcopal Church. While the results so far accomplished are not what might be wished, yet they are of an encouraging nature. The friendship and confidence of the Indians are gradually being secured, which is the chief requisite to the desired results."

## MR. CHAPMAN'S WORK AT ANVIK, ALASKA.

THE Rev. John W. Chapman, writing from Anvik, August 12th last, says: "Your letter found us in a very happy condition, as to both mind and body. We have wintered well, and the dreariness of a rainy summer is lightened by the visit of the Bishop, who is with us now. His stay at this place will probably extend over about three weeks. He is interested, and proposes to strengthen our work in the direction of a boarding-school for both boys and girls, by sending

fore his marriage. She is a nice girl, and has been somewhat trained in housekeeping, so that we expect to see a neat home growing up near us."

On Sunday, August 16th, Mr. Chapman writes: "The Confirmation class numbered sixteen, of whom eight were married couples, the remaining eight mostly adults. No such sight could have been possible here a few years since as these, far more neat in their appearance than the generality of the peo-



INTERIOR OF CHRIST CHURCH, ANVIK, ALASKA.

teachers, raising scholarships, and other arrangements.

"A class for Confirmation is to be presented to-morrow. The catechumens have been faithful in attendance at the meetings for preparation, for the most part, and though some are slow, yet in general there is such a good disposition to continue trying to learn, that I believe we can receive them with good hopes for the future.

"One of our boys, Paul, of whom I have written so much, lately took to himself a wife, so he may be considered a graduate, as he remained with us until shortly be-

ple, and entirely decorous in manner. All assembled at the school-house before the service, and went to the church together, taking seats in front, a larger congregation than usual being present. One of our white neighbors was confirmed among the rest; and I think that when in future he is present at some Confirmation service at home, his thoughts may turn back to this gathering in the wilderness, with something like longing to be with us again.

"I suppose that our little band of communicants will now be the objects of jealousy on the part of those who were



too indifferent to come to instruction, and I am considering how to prevent the outside influence from having an effect upon them. I suppose that frequent gatherings and the cultivation of friendly relations among ourselves will do much.

"I know that the brethren who have watched and prayed for us and with us will be full of joy that the Bishop will take home a good report of us. It would have been a matter of great distress to me if it had been otherwise. Now I am quite as happy on your account as on my own."

Under the date of August 28th Mr. Chapman writes again: "We are now enjoying the delicious sunshine and the clear, cool air of approaching autumn. This will continue, possibly, for six weeks or more. The winter comes on more gradually than one would expect; the snow may not pile up very deeply until December or January, but after that we are

likely to have continual cloudy weather and frequent snow-storms until March, when, as April approaches, the weather almost invariably clears, and the snowy landscape is radiant with sunshine, until the breaking up of the rivers in the middle of May. We are sheltered by our hills from the wind, and the neighborhood of these and the forests prevents us from being troubled as the people upon the coast are in this respect at any season. Dull weather, mosquitoes, gnats, and fleas are the chief drawbacks to enjoyment in this portion of Alaska; and I am inclined to think we should prefer a continuance of winter. The spring means to us a general freshening up of spirits, relief to the people from sickness, anticipation of news from home. The fall is usually employed in preparations for winter, laying in a store of wood and building, and the winter is occupied in teaching, translating, and other work."

### A LETTER FROM THE BISHOP OF ALASKA.

SITKA, ALASKA, March 6th, 1897.

I HAVE just received letters from the Yukon; two from Bishop Bompas, and two from Mr. Bowen, who is in charge temporarily of our mission at Circle City. From these I send you some extracts.

Mr. Bowen writes from Circle City December 9th, 1896: "I have now an opportunity to write to you by reliable mail carriers, namely, by M. Ambold and J. Kellersman. I will begin by saying that I had difficulty in reaching Circle City owing to the 'Bella' getting aground and nearly breaking up at the mouth of the Yukon. . . . The ice began to run in the river very early. When about ten miles below Circle City we were frozen in. I walked to Circle City, hired dogs, returned, and freighted my outfit back to Circle City. I hear that the 'Arctic' was unable to reach Selkirk, with the consequence that Mr. Harper had to abandon the trading post, having no supplies, and Bishop Bompas had to close the mission.

"I found upon my arrival at Circle City that the mission house, which you bought, was occupied. I told the occu-

pants that I must have the house for services, but I could not hurry them out, as there were no other buildings vacant at the time. I went to Mr. McQuesten to get lumber to fit up the room for service, but was told that there was none and it was now too cold for men to stand out and whip-saw any. So I had to use the cabin, used for a school-house and built since you left. However, I at last procured some lumber and have started to fit up our own room. I am glad to say that I have been able to start a Sunday-school, but I am sorry that I cannot get hold of the boys you told me about. I have also paid one visit to the Crooked Creek, Medicine Lake, Indians, and for three days lived with an ex-medicine man. I also got an old Porcupine Indian to promise to hold service for the Indians at the above named places. I will, God willing, shortly visit Fort Yukon"—it is 100 miles from Circle City—"also the 'diggings.'"

"This year food is scarce at Forty Mile, Cloudyke, Pelly, Circle City, etc. The salmon, as you know, failed; the moose, too, are scarce. I have had one piece of moose meat since my arrival at

Circle City, so you can imagine things are a little rough here. I hear from some of the Yukon Indians that the 'trader,' that is, at Fort Yukon, "would not give them a stove for the mission room you built, so the Indians cannot use it now that winter has set in. However, when I visit them I will have one put up and hold services for them. I have received orders from Bishop Bompas to go on to Forty Mile by the first boat in the spring, and be prepared to go up the Porcupine river to take charge of Rampart House, or La Perre's House, ten days' journey farther up; so I would be glad for you to try to arrive before I leave Circle City, as I should not like to leave the camp without some one in charge. I do not think that I have any further news to tell you now, only that I am in good health both bodily and spiritually, and I pray God will keep me true to my work, so that I may lay the foundation truths into some careless person's heart, and after my winter's work feel that I have won the approbation of my own conscience and done the same prayerfully and for His honor and glory whose we are and whom we serve."

In another letter received to-day and dated December 14th, 1896, Mr. Bowen writes: "Herewith you will find a few words of the Tukuth language, also a crude plan for a hospital building to be altered to suit your own liking. I may say that the men have already challenged the stability of your promise," to provide a hospital, which I made depending upon the removal of Mr. Prevost and hospital to Circle City, but owing to the uncertainty of getting transportation this year we had, as one sufficient reason, to abandon, "to meet which promise I took upon myself to find a cabin stove and wood, put in a cot or two, and take in any sick persons who may need such care during the course of the winter. I may say, also, that the men then raised \$374.25 for the first hospital fund and placed the same in J. McQuesten's store to be used only by my authority; the committee having to receive my signature before they could draw upon the hospital fund. Mr. Wilson came down from Forty Mile, and brought a piece of moose meat to be raffled, for, the proceeds to be placed to

the credit of the hospital fund. The work here is going along gradually, we having more at service yesterday than heretofore. I have had some visiting among the Indians, who are troubled this winter with some disease like virulent measles, and have buried two Indians, and one young man from Fresno, California. I have made three long trips to visit some Indian tribes. . . . I pray God will bless my feeble efforts in so large a place, and make it more comfortable for the one who will officiate, I hope as an ordained man, after I go away to Rampart House."

Mr. Bowen then gives a plan of a hospital building and details of cost of logs, etc., requiring, with economy, not including cots, stoves, and some other things, about \$1,300.

Before I give extracts from the letters received from Bishop Bompas, may I say that we have a work to do at Circle City; it is ours; we are first on the ground. I am under a pledged word to the inhabitants to minister to them bodily and spiritually. I purchased property for a mission. I begged a worker from Bishop Bompas to hold the field, whom he gave, although sacrificing his own work, because he saw its pressing importance. I have had faith that the Church would support me and enable me to do this work. The property has to be paid for, and this missionary's salary for this year paid for; a missionary ought to be appointed to go in this spring and relieve Mr. Bowen; funds should be forthcoming to furnish a "make-shift" hospital. So far I have only had faith and my own judgment to go upon, because these needs were not known; but now they are presented, and how shall we meet them?

In a letter sent from Buxton, Upper Yukon river, November 19th, and just received, Bishop Bompas says: "Thanks for your kind letter from St. Michael's, lately received. I have also received good accounts from Mr. Bowen from Circle City. He is in your mission-house, but being unable to obtain lumber for benches, he is using the school-cabin for services, which are fairly well attended. He has also started hospital work with the co-operation of the miners and has two patients. The steamers had



great difficulty in the fall. We are very short of flour here. Our mission supplies arrived by God's good providence at the last moment when despaired of, or we should have been in straits. Our mission at Selkirk, Pelly, is closed till spring for want of supplies. I shall be obliged to send Mr. Bowen to our mission on the Porcupine next spring, and he has already ordered his outfit, and, I think, would be glad of the services of 'The Northern Light' to deliver it. I understand that the Jesuit Priest has secured two good cabins nearly adjoining yours in Circle City."

In another letter dated January 3d, 1897, the Bishop writes: "I have heard several times from Mr. Bowen, who seems to be doing his very best. He has services and Sunday-school in the school-cabin for the miners, and has fitted up the mission-house for services with the Indians. Indians from Fort Yukon and other points have been visiting Circle City and he has been instructing them. He complains that the white men frequently beat and ill use the Indian women they live with, and there is clearly need of police regulation." It is to be devoutly wished that our government might see this and act accordingly. "Probably you might think right to represent this in the proper quarter. Mr. Wilson of the Alaska Commercial Company, has advised us to order our mission supplies two years in advance, and we are doing this. I mention this in case you might wish to do the same for the Circle City mission. We came very nearly being left without any supplies at all this winter. Provisions are now very scarce and dear, but I hope no one is really without them. The stores are nearly empty. Flour is twenty dollars per bag of fifty pounds, if to be had at all, and miners have only been allowed two bags for the winter. There are no deer in the woods here this winter, and fishing last summer was a failure."

In speaking of the mining excitement due to the rich "finds" at Cloudyke, in British territory, he says: "None should be encouraged to come in except hard-working men who know something of mining. Of those already here I doubt not but that some will be rich people by

spring. Prices of claims are extravagantly high. At Cloudyke, while some will make money, many will be disappointed. I know no details, and only mention these things because, I think, in your position it is desirable that you should know something of what is going on."

I add something further from Mr. Bowen's letters, which was overlooked. He says: "I desire to call your attention to a few things required for Circle City. (1) Hymnals; (2) Prayer Books; (3) paper for the wall of the service-room of the mission-house; (4) one large Bible and Prayer Book; (5) a few lamps and brackets; (6) a bell, which would be one of the most useful things to draw the people to service; (7) lumber for a double floor in the cabin, the present one being in a poor way. The things mentioned, I think, are all needed and, as I hear the mines are doing well, ought to be provided. I have now only a very inferior set of books for the men, and the only music I could find was a copy of Sankey's Hymns. I use my instrument [an accordion] for organ, and I am glad to say I have had some happy times. Only last night I had Kellersman, Ambold, etc., in my cabin, and we were singing till nine o'clock, having a very happy time.

"We are now in the middle of a cold spell, the glass registering forty and fifty degrees below zero. The moon is not yet full; probably before that time we shall have it seventy or seventy-two degrees below. I find the cabin rather cold, but still I am comfortable, having my cook-stove and heater in my living-room, and I have bought a stove for the larger room, hoping this will meet with your approval."

I hope these interesting extracts may not weary you. Here, holding for us one of our hard and difficult missions, is a young man, probably twenty-two years of age, whose home and friends are in far-away England, manifesting a missionary heroism and zeal for the souls of men whose example should be an inspiration to all Christians, and who deserves our warm encouragement and aid.

P. T. ROWE,  
Bishop of the Missionary District of  
Alaska.

## THE REV. S. S. BURLESON.

THE Rev, Solomon Stevens Burleson, missionary to the Indians of the Oneida agency, entered into rest at Oneida, Wisconsin, in the Diocese of Fond du Lac, on February 22d last, in the sixty-

never made a confession of faith, was baptized by Bishop Whipple in 1862, and was admitted to the Diaconate a few years later, and began his missionary work. After his advancement to the



THE REV. S. S. BURLESON.

fifth year of his age. Mr. Burleson was born in Cortland, New York, but spent the earlier years of his life in Vermont, where his father practised medicine. Mr. Burleson first studied medicine, and afterwards prepared himself for the practice of the law, for which he was licensed in 1855.

Having removed to Wabasha, Minnesota, in 1858, Mr. Burleson, who had

Priesthood he labored in various mission stations in Minnesota and Wisconsin and in 1891 was appointed by Bishop Grafton to the care of the Oneida mission, in the Diocese of Fond du Lac, where he was in charge at the time of his death. He was truly a father to the Indians over whom he was placed, and hundreds of them followed his body to the grave when he was buried.



## MISSIONARY INTELLIGENCE.

ARIZONA.—The Rev. Virginius O. Gee writes from Tucson, March 1st, as follows: "On Quinquagesima Sunday our beautiful church was consecrated by Bishop Kendrick. The Bishop considers it the most comely church building in his missionary district. A new organ has been put into it."

ASHEVILLE.—The Rev. F. Cecil Bayliss writes, under date of March 16th last, as follows: "While on a visit to my old home in England, over eighteen months ago, I made an address, by request, to the members of a Bible-class, formerly conducted by my sister, and then being carried on by a devoted Churchman, a young lawyer.

"After speaking of missionary work, its joys and its trials, of earnest souls who sincerely welcomed the monthly visit of the missionary, I told them of Bishop Gray's work in Southern Florida, and his persevering efforts in the face of numerous difficulties to carry the Gospel of our dear Lord to the Indians (Seminoles), who roam that *terra incognita*, the everglades of Florida. The Bible-class listened intently, and when I told them of Tommy Tiger Tail, Billy Bowlegs, and other Indians, they were evidently both amused and interested.

"I have lately received the amount of a collection made amongst them and sent in aid of work over here, and have sent the same to Bishop Gray in furtherance of his work amongst the Seminoles.

"May we not all feel that this gracious, helpful, and international gift of our young Christian brothers of the Mother Church towards the missionary work of the Daughter Church in this vaster western land is well worthy of mention, showing forth, as it does, in practice the glorious truth of those two clauses of the Apostles' Creed, 'The Holy Catholic Church,' 'the Communion of Saints'?"

Waynesville.—The Rev. F. W. Wey, missionary, writes as follows in his report for the quarter ending February 28th: "We have completed a church building at Murphy except the furniture, for which we have no money at present; but we hope in the providence of God that

we may be able, through the help of some kind friends, to furnish it soon. We have put in temporary seats, which enable us to use the building for services. It is a neat and churchly building, which has been erected at a cost of \$1,600.

"Our school work at Miradale is continuing to do much good amongst these poor mountain people. We have here a Sunday-school of over 100 pupils, and the interest in the Church and her services is constantly increasing.

"The work at other points is in as good a condition as can be expected, considering the largeness of my field and the poverty of my people. I am depending almost entirely for the expenses of the school and all other moneys needed upon what I am able to raise personally, which takes up much of my time. I have travelled during the quarter, in the discharge of my duties, 545 miles."

KANSAS.—Bishop Millspaugh writes from Topeka, as follows: "The archdeacons of eastern and western Kansas have, added to their small salaries, a small missionary stipend. With salaries smaller than those of many other missionaries, there is never any complaint. They give regular services to about fifty unorganized missions. Last year one of them baptized 130 persons, celebrated the Holy Communion 154 times, delivered 434 sermons and addresses, and in doing so travelled within 2,000 miles of the distance around the world."

MONTANA.—The Rev. J. F. Pritchard, missionary at Livingston and five other points, writes, under date of March 1st, that the erection of a good brick rectory has just been completed at Livingston, at a cost of \$2,400. During Mr. Pritchard's residence in Montana, of about six years, two churches and two rectories have been built under his supervision. During the three years of his present missionary cure fifty-six persons have been confirmed.

NEVADA AND UTAH.—The Rev. T. L. Bellam, missionary at Wadsworth and

Pyramid Lake, reports on February 28th: "In January, in our chapel at the Indian agency, I had the pleasure of baptizing thirteen Indian children with the full consent of parents and the chief of the tribe. The parents stood around the chancel and placed the little ones in my arms to receive the Sacrament. I hope that this marks the beginning of a progressive religious work among these hitherto neglected people."

NEW YORK.—The Rev. Gottfried Hammarösköld, general missionary to Swedes in the United States, whose residence is in the Diocese of New York, in his report for the quarter ending February 28th, says: "During the quarter past I have visited all the Swedish missions in the East and five other places for the purpose of holding missionary services. I have taken part in forty-eight services, preached thirty-two sermons, delivered five missionary addresses, celebrated Holy Communion eleven times, baptized four children, and officiated at two funerals.

"During the past quarter some American clergymen have kindly invited me to present the Swedish work to their congregations. This is a most encouraging sign of the increasing interest in the Swedish mission, and I cannot but wish that others may find an opportunity to do likewise. By hearing something of the work people will at least become so much interested that they may begin to think of and pray for its success. That much all true followers of Jesus Christ can and ought to do, and it will most surely lead them to practise more consistently the Apostolic exhortation: 'As we have, therefore, opportunity, let us do good unto all men, especially unto them that are of the household of faith.'

"The mission in Boston is making great sacrifices to secure a church building, now an entire necessity for the work of this constantly increasing congregation. The Swedes themselves have raised \$1,500 out of their poverty, toward the building fund. If that much more could be raised without delay the mission could at once secure an old church property, in a central locality, for a comparatively low price. The superintendent of the Boston City Mission, the archdeacon of Bos-

ton, and the Bishop of the Diocese heartily commend this plan. During my recent visit, made at the request of the missionary-in-charge, the members of the mission said the work would soon be entirely self-supporting if a church could be gotten. It is a pity that \$1,500 should stand in the way, and it is earnestly hoped that this sum will be speedily subscribed by those able to assist.

"Our Swedish missions are anxious to do what they can for the general mission work of the Church. The mission in New York has already promised its Easter offering for this grand object, and other congregations are working hard to increase their Lenten offerings for the same purpose. The people seem to hear something of that heart-rending cry from fathers and mothers, sisters and brothers, who are sitting in darkness and in the shadow of death, fighting the hard battle of life without hope and faith in our Heavenly Father and common Saviour. Oh, how much could be done for the suffering millions, even by the poorest amongst us, if all professing Christians would only think for a moment of the real meaning of Christ's own words: 'Ye are My friends, if ye do whatsoever I command you.'

SOUTHERN VIRGINIA.—The Rev. C. B. Bryan writes from Hampton in his last quarterly report, under date of February 27th, as follows: "My work in the Hampton Indian Institute for the past quarter has progressed as usual. The usual number of services have been had, the attendance being not quite up to the mark on account of a considerable amount of the 'grip,' which has prevailed in the school. There have been no serious results.

"The Bishop visited the parish last Sunday, February 21st, and confirmed among others two girls, one an Oneida from Wisconsin, and one a Cherokee from North Carolina. Another candidate was prevented by sickness from being confirmed. This was also an Oneida from Wisconsin. There are a number of Cherokees from North Carolina, who have made marked spiritual progress; but as their parents are Baptists I have not yet been able to have



these young people baptized. You can easily see that great care is needed not to offend the prejudices of the home people, especially when they are very ignorant and apt to be very suspicious.

"I hope, however, that I shall be enabled before very long to get leave to baptize these young people, who are desirous of being baptized and are making good progress in the way of life. I am in communication with their home people on the subject now."

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**SOUTH DAKOTA.**—The Rev. George C. Ware, missionary at Deadwood and Lead City writes: "We shall raise our share of the children's \$100,000 if the missionary is forced thereby to go without butter. Our people are beginning to feel that it is a pleasure to give to such a grand object. It takes years to teach them this."

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**WESTERN COLORADO.**—The Rev. Arnoldus Miller, missionary at Montrose, Delta, and Lake City, in his last quarterly report, writes: "More money and more men of the true missionary type are what we need in this country. A church, or small chapel, costing from \$700 to \$900, erected in Montrose upon the beautiful site which we own free from any incumbrance, would give, even in these times, an impetus to my work in this important railway centre, which I cannot expect to obtain so long as I am compelled to hold services in the county court-room at the extreme edge of the town, close by the railway depot. The Churchman or Churchwoman who would furnish me this amount, or \$500 of this amount, as a special Easter offering, would be the means of doing an incalculable benefit to the Church work in Montrose. Having no church buildings in Delta or Montrose, it is almost an impossibility to hold services on week-days. This is another drawback to progress. I am very greatly in need of a pocket Communion set. Who will furnish me with one? Yesterday completed four years of hard and anxious missionary work in Western Colorado. With God's blessing and tender care over me, I have been enabled to do the work under great difficulties, and have missed

but one Sunday owing to sickness. I trust that I shall be sustained for many years to come in my efforts to aid in planting our dear old Church in this great country, and to build up the people in the true Catholic Faith, by which alone our country can be made truly great, and our nation a nation of God-fearing, God-loving people.

"I am arranging to secure an Easter offering which will represent to some extent the ability of the people in Montrose and Delta towns and counties to give toward the work of the Church, and if the Churchpeople in the older and richer dioceses will only help me for a few years, I am confident that the results will not be disappointing."

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**WEST VIRGINIA.**—The Rev. G. A. Gibbons, missionary at Moorefield, Romney, and Okonoko, writes March 1st: "Since my last report I have been twenty-five miles from Romney to preach where I am not accustomed to go, and while there I was sent for to baptize a child. As the parents were not Churchpeople, I thought it well to explain the nature, purpose, and importance of the Sacrament. I soon found that a fifteen-year-old sister of the child had not been baptized. I addressed my conversation to her and talked earnestly of the importance of the Sacrament. This caused the mother of the children to remark that she herself had not been baptized. The explanation went on more earnestly, and the voice of the old grandmother, born in 1812, was heard asking me to 'speak louder that I may hear, for I have never been baptized.'

"The result was that four persons, representing three generations, were then and there baptized, namely, two children aged four and fifteen, their mother aged about forty-five, and their grandmother aged eighty-five.

"I visited them recently, and the grandmother was ill. After explanations I administered the Holy Communion to her, which seemed to add much to her spiritual strength. Since then she has been buried, and is laid away awaiting a joyful resurrection."

# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

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### BUILDERS OF THE CHURCH OF THE HOLY TRINITY, KYOTO, JAPAN.

In the February number of *THE SPIRIT OF MISSIONS* we published an account of the laying of the corner-stone of the Church of the Holy Trinity, Kyoto,

the chief workers who are erecting the church, in which our readers will be greatly interested. In this group the man in foreign clothes, in the centre of



THE BUILDERS OF THE CHURCH OF THE HOLY TRINITY, KYOTO, JAPAN.

Japan—the Rev. A. D. Gring, missionary-in-charge—written to *The Church in Japan* by Mr. J. McD. Gardiner, the architect of the building, and we gave also a picture of the Bishop, clergymen, and lay members of the mission who were present at the ceremony. We print this month an engraving of a group of

the picture, is the manager of the work. Next to him on the right (facing the picture), is the overseer of the workmen. To the right of the overseer, at the corner of the table, is one of the bricklayers. To the left of the manager is the head-carpenter, and to his left is the head-stonecutter.



## ANNOUNCEMENTS.

*Africa*.—Intelligence has been received from the Right Rev. Dr. Ferguson of the death on January 18th, of Mr. G. T. Bede Wa Bedell, teacher and catechist of Rocktown Station. An account of Mr. Bedell's work appears on another page.

*China*.—Mr. and Mrs. S. E. Smalley, after a short visit with relatives in Win-

nipeg, Manitoba, sailed for Shanghai, from Vancouver, by steamer "Empress of China," March 1st.

*Japan*.—Miss Georgiana Suthon, who has been home on leave of absence, sailed from New Orleans for Liverpool, *en route* for Yokohama, by steamer "Louisianian," March 13th.

## GREECE.

## CHRISTMAS AT THE MISSION SCHOOL.

MISS MARION MUIR writes from Athens: "On Tuesday, the 5th of January, the day before the Greek Christmas Day, the children in our school had their Christmas recitations in presence of a goodly audience uninvited, connected in some way or other with the school, either by past remembrance, or present interest. From among those of the past, at the close of the exercises a well known professor here came forward and said that he had been many years ago a little boy in this very school; that he himself and every Greek who knew the school were very grateful to the Americans for what they had done and were still doing for Greece. He went on to say that he had been deeply interested in all the exer-

cises of the day, and that it was really wonderful how the children, great and small, had committed to memory so fully the Gospel story about the coming and birth of our Saviour Christ the Lord. The Christmas music, and 'the old, old story' said by the infant classes, are always most attractive, especially the dialogue about the angels appearing to the shepherds and telling them not to be afraid, for they had come to tell them the good news that 'Christ their Saviour was born this day in Bethlehem.'

"At the close, the Greek and American national anthems were sung. Then each child received a pretty, bright-colored cotton bag with candy and dried fruit in it, which seemed to go right to the hearts of the children."

## AFRICA.

## RECENT DEATHS IN LIBERIA.

HARPER, LIBERIA, January 20th, 1897.

I REGRET having to announce the death of another one of our laborers—Mr. G. T. Bede Wa Bedell, teacher and catechist of Rocktown Station. He died the day before yesterday after about a fortnight's illness. The Rev. H. C. Nyema Merriam and I went up to Rocktown to-day and officiated at his funeral. The large concourse of people from all sections, civilized and uncivilized, including the king and chiefs of that tribe, the display of native soldiery and firing of guns indicated that a prince and a great man had fallen in Israel.

Mr. Bedell was the oldest native worker in the mission, having been appointed a teacher by the late Bishop Payne in 1855. He had previously spent over a year in the United States under the tuition of the

Rev. Dr. May and some of the students of the Theological Seminary of Virginia. In his death both Church and state have lost a useful man. Just last month our local convocation met at Rocktown, and no one thought he would not again meet with us. He was unanimously elected a delegate from the local to the general convocation, which is to be held next month at Monrovia. Among the Christians of his station he moved like a patriarch. The heathen will feel his loss most keenly. Besides his evangelical work among them, they looked to him for guidance in all important political matters. He was admitted to all their councils, and always accompanied the king and chiefs when they came to Harper on any business with the authorities of the government. Truly God's ways are past finding out; but He knows best.

The "pale horse," with its inexorable rider, has been moving about playing havoc throughout the country of late. Among others that have fallen are President Cheeseman and several of Liberia's best statesmen. King Hodge, of the Cape Palmas Gedebo tribe, was buried last week, and the death roll includes several other important men from that and other tribes. At Half-Cavalla the number who have died since the restoration of peace have been so many as to cause alarm. The chiefs met in council to consider the matter, and the decision was that the Devil is angry and his wrath must be appeased by a sacrifice, for which purpose the king is required to furnish a bullock. Poor people! How do they need to know that Satan's wrath can never be appeased, but that the Lord God Omnipotent reigneth! To make them know this, we who still survive must work while it is day, for the night cometh, when no man can work.

S. D. FERGUSON,  
Missionary Bishop of Cape Palmas.

#### NEEDS OF BUCHANAN STATION.

The Rev. R. C. Cooper writes from Buchanan Station, December 22d last, as follows: "I sincerely hope that the pressing needs of this station, which were mentioned by our Bishop in his last an-

nual report, will be looked after by Christian friends in the United States. Our success here will be very poor devoid of the proper means to carry on the work. We are using all the strength which God gives us to do the work that our position involves; but, as the Bishop states, we are in uncomfortable houses, and the permanency of the work will be helped by the establishment of a boarding-school here.

"The house in which I live with my family makes us experience no little trouble, and the great difficulty is that another one more comfortable is not obtainable. My study is also my bed-room, and at times the parlor has to be used as a sleeping-room. We are so cramped that we are entirely unable to let our dear Bishop stay with us. That ought not to be. The rectory should always have the Bishop's room. May God help us to obtain the pressing needs of Buchanan Station.

"Our day-school closed its second term December 16th. The roll shows fifty scholars connected with the school. Six native boys and three girls from heathenism are in attendance. The school is still the highest that we have in this county, and is evidently a great power in fitting men to fill responsible stations in the state. I need not remark that the Church is benefited no little by it."

## CHINA.

#### NOTES OF THE MISSION.

BISHOP GRAVES, writing from Shanghai, February 11th, says: "On Sunday last I went in to the old city to hold the last service in Christ Church. It was a sad occasion in many ways, for one cannot let an old place like that go without feeling sorry to do so. The day was cold and snowy, and, as we have no fires in our Chinese churches, those of us who were there to take our good-by of the old church had rather a chilly time of it, even if the service under the peculiar circumstances could have been made warm in any way whatever. Archdeacon Thomson took the service and preached, and at the close I said a few words and formally pronounced the building deconsecrate. We are lucky at any

rate in getting the property off our hands, for it was in a most tumble-down condition. The head of the Baptist mission here told me the other day that they were going to sell their chapel in the old city also.

"I inclose one of the programmes of the commencement exercises at St. John's. The Church will see cause to congratulate herself on account of her educational work one day. Things are going ahead here. You will recall that there was a railroad built years ago from Shanghai to Woosung and torn up by the Chinese authorities. I have read in to-day's paper an advertisement for bids for tools to reconstruct it by the railway board of China."

The closing exercises of St. John's Col-



lege took place on the afternoon of Saturday, January 23d last, and the programme, to which the Bishop refers, shows that the general character of the interesting exercises was much like that of those which have often been described in this magazine. In addition to the essays of members of the graduating class, an address in Chinese was delivered by the Rev. E. T. Williams, on "Devotion to Learning," and one in English by the Hon. T. R. Jernigan, consul-general of the United States, upon the influence of education.

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THE SHANGHAI TRAINING-SCHOOL FOR  
WOMEN.

Bishop Graves writes; under date of February 18th: "When we started the training-school for women last autumn it was not clear how many women we should have, or what the expense of maintaining the school would be. Having had the school open for five months we find that the amount required will be \$500 gold a year. This would require ten scholarships of fifty dollars each. At present we have six women, and the school is pronounced by everybody to be doing excellent work. I opened the school yesterday morning for the second term. Half of the women are from our up-river stations. I expect to provide for the expenses of the school for the previous six months out of special funds and money in hand for Bible-women, as these women were all acting as Bible-women except one; but for the future I must ask the Board to assume the support of the institution and place it on the regular appropriation."

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NEWS FROM DR. HENRY W. BOONE.

Dr. Henry W. Boone writes from Shanghai, February 19th: "We shall be able to pay the full sum for the women's ward of St. Luke's Hospital, Shanghai, this year, and I do not see any reason at present why we cannot keep on paying it every year after this; say, in the next twenty years the Board will be saved the sum of \$15,000 gold. I tried to help you out in the only practical way that I could think of. Last autumn my long stay, nine years out here, began to tell on me, and I was quite poorly. I took a chill

working at the hospital one evening and went to bed the 15th of November; had pneumonia of the right lung, followed by pleurisy, and was ill nearly two months. I have been up and out some time, and expect to leave for home by the German mail steamer 'Preussen,' on the 26th of February, for London. The doctors say that I am entirely recovered, but that the long sea trip in warm seas will be good for me. I shall visit the hospitals and medical colleges in London, to brush up my ideas, and expect to leave for the United States the 26th of April, arriving there about the 4th of May.

"With regard to St. Luke's Hospital, my friend Dr. Duncan Reid, who has for some time been ophthalmic surgeon to the hospital, will keep the work going and supervise my native assistants. As Dr. Reid has a large practice among the English population, he can, of course, give only a small part of his time to the hospital work. Dr. M. J. Gates, our new lady doctor, will attend to the women's hospital work."

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THE NEED OF CHRISTIAN EDUCATION.

The Rev. F. L. Hawks Pott writes February 18th last: "There never was a time in China when higher education under Christian influences was more urgently needed than just at this moment. The demands upon us are becoming greater, and our desire is to put ourselves in a position to meet them. Many signs of a general overturn of the old crystallized state of affairs in China are evident, and in whatever way it may be brought about, a new order of things is sure to come."

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MR. HUNTINGTON'S TRIP TO HSINTI.

The Rev. D. T. Huntington made an interesting missionary journey from Hankow to Hsinti and return last November, which he describes as follows in the February issue of *The Church in China*: "One afternoon, soon after my return from Sha-sze, Mr. Archibald, of the Scottish Bible Society, came in to see me and asked if I was going with him into Hunan, as I had said I would some time ago. I was very sorry that having been away so long on the Sha-sze trip and the necessity of going to Hsinti made it impossible. He replied that if I was going to Hsinti I

might as well come along with him, as it is on the way to Hunan. This I was very glad to do, so on Wednesday, November 18th, we started in a large, comfortable native boat. We did not get started till nearly noon, and only made about ten miles that day. A little after sunset Mr. Archibald and I were walking, when we heard a good deal of noise of fire-crackers and gongs. On getting to the place whence the noise came we found a small crowd standing in front of a house with torches and lanterns, and in the middle of the crowd a table, covered with idols, in front of which was a man, apparently in a sort of trance, making passes in the air with two swords and looking into space as if he saw something. There was a sick person inside, and he was exorcising the demon.

"The next day we made about thirty miles, tracking all the way, there being no wind. The next day was much the same, except that we stopped at a place called P'ai-tseo, and I had my first experience of selling books. The people were on the whole fairly polite, and some two or three who conversed with us seemed to have some knowledge of Christianity, gained from people who had been there before and from books which they had bought. This place, P'ai-tseo, is at the point of a peninsula some thirty miles round, so that we anchored within two miles, by land, of the place we were at the night before. The river would no doubt cut across this neck if left to itself, but the people of P'ai-tseo see to it that the dykes are carefully repaired, for with the river goes all their little prosperity. The next day we passed no large towns, being in a small arm of the river most of the day. The next day, Sunday, we went on shore a couple of times, selling altogether about 1,500 cash worth of books. At the second and smaller place, called Pao-t'a-tseo, I was beckoned into one of the nicest shops in the place. The keeper wanted to see the books. He said he had a book called the Gospel of Mark and that its teaching was good. I showed him that this book of his was in the New Testament which I had, and he thereupon bought it. I shall try to see him again.

"On Monday we had the first decent breeze of the trip, which brought us to

Hsinti about ten o'clock. Hsinti is a bigger place than I had thought, seeing it from the steamer coming from Sha-sze. I think it must have at least 50,000 inhabitants. We found our place without any trouble, and here Mr. Archibald and I parted company.

"The general condition of things was better than I had expected to find it. We have had a good deal of trouble here. Up to last winter we had two men here as evangelists, one of whom I have never seen and the other I have never liked. The work had never progressed much. Last winter the man whom I have never seen died, and the other man, Wang by name, was left alone. During the summer Mr. Ingle sent Mr. Fu up to take the place of the man who died, putting him in charge of the work, over Mr. Wang. When the two men were there they had had a sort of double house, but when the man died they naturally needed only half of it, but Wang forgot to mention this and kept on drawing rent for the whole, pocketing the difference. It was also found that his 'son' had a store where he spent all his time, only coming to the chapel in the evening. He had also done sundry other things which he ought not to have done. When Mr. Fu found this out he came down and reported it to Mr. Ingle, who appointed another man to take his place and ordered Wang to come down here. He gave Mr. Fu money enough for the passage of Wang and his family, with directions to give him the whole if his family came down, but if he came down alone only enough for himself. He arranged to take his family down, and Fu saw them on board the boat and gave him the money. They dropped down about a hundred yards and landed and went to the Romish mission, where he was taken in by the Priest, and has been there ever since, spending most of his time in trying, in every way possible, to persuade our Christians to come to Rome and to prevent others from coming to the chapel. I brought with me a notice of excommunication against Mr. Wang. The Romish Priest was absent at the time of my arrival, and Wang, on hearing that I had come, also departed.

"Such being the state of things, I nat-



urally did not expect much, so when, on Monday evening, about thirty men came to see me, I was happily disappointed. Most of the next day was spent in arranging details of various sorts and in getting ready to start the next day. I wished to come down by an inside canal, and so went down there in the afternoon and succeeded in hiring a boat. This canal is very much like the one at Sha-sze, but smaller, and is connected with the main river by a gate in the dyke. My chief object in coming down this way was to see the country, as the river would be rather quicker on account of the current.

"Tuesday morning I celebrated Holy Communion with seven persons present, all of whom had been confirmed in other places, as there has never been a class to confirm at Hsinti. That evening we had Evening Prayer, with about the same thirty present as came to see me the night before, and I preached my first sermon in Chinese.

"After the service I did what I am now convinced was over-hasty. I appointed two of the oldest Christians to serve as assistants without pay. Their work will be instructing catechumens in the Catechism and helping in other small ways.

"I had decided to start on Wednesday, but when we got up a north-east gale was blowing, and it was raining, so as to make starting out of the question, so I stayed there writing letters and doing one or two other things.

"On Wednesday I had the best opportunity I have yet had of seeing the guest-room as a method of evangelization. My room opened out of the guest-room, and when I came out into it in the evening there were five guests there. Two were sitting by the central table studying the Catechism out loud. One of them, a funny old man, would occasionally interrupt his monotonous repeating with: 'This doctrine has great use,' 'It makes me better to study this,' 'When I know more I shall be baptized,' and similar remarks addressed to no one in particular. Mr. Hai was teaching the Commandments to a man who could not read. Two or three others were sitting round the sides of the room smoking an occasional pipe and making an occasional re-

mark. The remarks sometimes developed into something distantly resembling conversation.

"Early on Thursday morning we were ready to start, or almost ready, but they had engaged a chair to see me off in proper style, and the chair did not appear till about half-past seven. After we reached the boat I found that my boy had gone to buy some things which he ought to have bought before, so that we did not get fairly started till after eight. It was a beautiful, clear day, with a high north wind, very much like some of our fine autumn weather in New England. The wind, however, was right in our teeth, and made rowing pretty slow work. Along the banks of the canal there were a good many small villages, but most of the country was under water and is, I think, always marshy, with an occasional lake. In places we saw the inhabitants trying to dry the cotton, which had all been under water in the flood, and, I fear, will never be much use. That night we anchored at a small town of, say, 3,000 inhabitants, where there had been no foreigner, they said, for five years. It was a very dirty little place, and a perfect mob collected when we went on shore, and followed me everywhere. One man invited us into his house. We went in, and soon the place was so crowded we could hardly get out. The crowd were perfectly polite all the time, but very noisy. However, when we got back to the boat and began to speak to them they were perfectly quiet, and listened quietly, if not intelligently, for about half-an-hour while Mr. Fu and I spoke to them alternately.

"The next day the country was much the same, but the banks higher, and the canal developed into a very swift stream. The country also seemed rather more populous and not quite so wet. About four o'clock we came to the river and kept on down it to a place called Tenchia-k'eo, where we anchored for the night. This place is different from any other Chinese village I have ever seen. Instead of the houses being built right close to each other there was some ground around them mostly planted with mulberry trees. Here I thought some of the small boys were insulting me by

calling me a foreign dog, but on walking a little further I found that there really was a foreign dog. The owner said he had bought him a few days ago for a few hundred cash, which, as he was a very nice pointer, I saw no reason to believe.

However, I have not been able to find any owner, so he may have told me the truth.

"The next day, Saturday, we came the rest of the way, and arrived at Hankow about four o'clock."

## HAITI.

A LETTER FROM THE BISHOP.

PORT-AU-PRINCE, HAITI,  
January 22d, 1897.

WE initiated during Advent, just passed, the course of instruction contemplated for the more systematic preparation of our candidates for Holy Orders, of whom we have two at hand at the capital. The course began with lectures on the Prayer Book by the Rev. T. F. Holly, who has given a good deal of attention to that subject, and has in manuscript the translation in French of several works of the English and American Church publications relating thereto. We began with this subject, as a matter of practical edification to Churchmembers in general, at the special services during the Adventseason. They were delivered on Monday and Thursday of the four weeks of Advent at 4 P.M. Quite a number of members attended besides the candidates. Our usual week-day services, at 6 A.M. on Wednesdays and Fridays, were also maintained. At Christmastide I confirmed four candidates.

During my visitation in Léogane, I confirmed thirty-five candidates, one of whom was a young man belonging to the mission conducted by the Rev. Mr. Fargeau in the city of Léogane. I preached at this new station on Sunday, the 17th instant, at 7 P.M. The room where the services are held was crowded; besides there were many others standing at the open windows and doors. It was pleasing to see a goodly number of intelligent young men present, who usually attend the services, taking an intelligent part therein. A young man who has been admitted to the Holy Communion at that mission and made lay-reader has since been appointed to a government office at Grand Goave, fifteen miles distant from the city of Léogane, and has with commendable zeal begun lay services at the former place. The prospect of great virtue going out from this Gospel station is very encouraging.

The first service in the city of Léogane, which inaugurated this mission, was held on last Easter Day.

This city has been reputed as the stronghold of opposition to the Gospel message. In my discourse to the people belonging to the chapels in the surrounding rural district, I told them that God had responded to a less number of Gospel blasts from them than He had exacted of the rams' horns blasts of Joshua and his army. They made seven rounds blowing such blasts before the walls of Jericho fell; but in the present case they had only surrounded the city with five chapels, from which the Gospel blasts proceeded, and the incredulous walls of the city of Léogane have fallen, and they have entered into and taken possession of the city in the Name of the Lord of Hosts and the greater Joshua, the Captain of our salvation!

In my remarks to the rural congregation, in referring to the completion of the thirtieth year of their parochial organization, I said that our Blessed Lord only entered upon the plenitude of His Ministry when He was thirty years old. All the preceding years of His earthly life were devoted to His preparatory training, by growth, or "increase in wisdom and stature and in favor with God and man." So also the years that preceded the completion of the thirtieth year of their parochial existence were a probationary period for their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ; so that they, having now attained an existence of thirty years, should make henceforth full proof of their ministry to the honor and glory of Almighty God, by the Christ-like service of their fellow-men. My text was: "Jesus Himself began to be about thirty years of age" (St. Luke iii., 23).

JAMES THEODORE HOLLY,

Bishop of Haiti.



# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* i., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii., 8.

\* \* \*

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

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I. THAT THE FRUITS OF THE LENTEN SEASON MAY APPEAR IN LARGER SYMPATHIES, NOBLER PURPOSES, AND MORE GENEROUS DEEDS IN EXTENDING THE KINGDOM OF GOD.

II. FOR THE BLESSING OF GOD UPON THE MISSION IN ALASKA.

## HOW MAY PATRIOTISM BE DEVELOPED IN CHINA?

IN a nation the spirit of patriotism is most important, for in its absence no nation can be compact or powerful. It is owing to the easy growth of selfishness in man's nature that patriots become rare. Though China still keeps her place among the nations of the world her longevity is not due to patriotism, a fact which was clearly shown in the late conflict with Japan. At that time her officers chiefly concerned themselves with thoughts as to the best way of appropriating the soldiers' wages, and the soldiers, distrusting their leaders, cared only to escape with their lives, while the common people viewed the whole warfare with an indifferent eye. The principal cause of this lack of patriotic feeling is due to the people's want of love to each other and to their country. For instance when a fire breaks out in a distant part of a town only the near neighbors will come to the rescue, while those who live farther away come only to be idle spectators. When an enemy is attacking one province neither the governor nor the people of the neighboring provinces will send aid to the invaded one, pleading that they have not obtained the imperial decree. Such was the case also in the Taiping rebellion. On the other hand, the government is much to be blamed for the ill-treatment of its subjects, and in return the people do not care much for the government. The national religions of China have done much to degenerate the people. Confucianism remains only in name; Buddhism and Taoism are both defective and superstitious. So it is impossible for the believers in such religions to love their country. I fully believe that the only remedy for the decay of patriotism would be the adoption of Christianity.

Christianity would act as a purifier, which would silently but irresistibly purge away all selfishness, corruption, superstition, licentiousness, and in short vices of all kinds. Some may think that religion has little to do with patriotism, but I will guarantee that Christianity will impart a very necessary spirit of affection now lacking in China; that is, the people after conversion would naturally have a

feeling of brotherhood under one common Father, which would naturally and easily draw them into union; at the present time the people of one province regard those of another as foreigners. Patriotism is the consequence of unity. Want of unity means want of patriotism. Christ taught us to live in union, not only with our fellow-creatures, but also with God. This is the mysterious doctrine that we cannot find in any other religion. If China actually embraced Christianity she would certainly once more become a respectable and powerful country, and her people would be lifted out of a dark and miserable state into an enlightened and blessed sphere.

A few patriots are not equal to the task of raising a whole nation, yet we hope that each one of us will try our best to stir up and propagate this most desirable virtue, so that ere long we may have the happiness to hear our national heroes applauded by the whole world.—*J. D. Wong, in St. John's Echo.*

## DR. TEMPLE'S GREAT DESIRE.

THE Archbishop of Canterbury has accepted, as his five predecessors in the Primacy did, the office of vice-patron of the Church Missionary Society, of which Queen Victoria is the patron. A deputation, consisting of the president, several of the secretaries, and a number of leading members of the committee, waited upon him, with a memorial from the committee, requesting him to assume the office of vice-patron, and to extend to the committee and its officers the valued help of his counsels and active assistance as occasion may arise.

"Nothing could exceed," says the editorial secretary, "the kindness of the reception which the Archbishop accorded to the deputation, or the heartiness of his response to the committee's request. He spoke in terms which moved the hearts of all present of the depth of his desire to be permitted by God to promote the great missionary cause. Very touchingly he referred to his advanced age, and said that, though he could not hope to be spared to hold the position to which he has been called in God's providence for very many years, it would be a cause of



the greatest thankfulness to him if, when his days drew to their end, he could think he had been allowed to rouse the Church to do more for the evangelization of the world."

### SOME RESULTS OF FOREIGN MISSIONS.

A LEADING journal in Australia, the *Sydney Morning Herald*, bears the following testimony to some of the results of missionary work in the South Pacific islands: "Nothing is, perhaps, more indicative of the work that has been done, and that is now being continued in the south seas, than the brief shipping reports which are published, in the most unostentatious fashion, regarding the various mission ships. They call at many islands which were savage and inhospitable to the last degree within the memory of the present generation, and which have now been brought into peaceful connection with the port of Sydney. It is not merely that the domestic condition has been improved on a hundred islands, and that some most barbarous customs have been swept away forever; it is that lands which were thoroughly hostile to the white man have been brought within the pale of civilization, and that their inhabitants are in communication with the people of more advanced countries. . . .

"It is only necessary for us to call attention to two points. The one is that nearly every island in the Pacific has been made accessible. The other is that the bringing of these island groups under the influence of civilization has led to a wonderful increase of trade with Australia. . . . On the whole, the civilization of the South Sea islands is principally due to the missionaries, some of whom, at least, have had no desire to encourage the presence of traders. The change, however, has brought these people into direct communication with Australia, and all the principal groups are now visited, not merely by mission vessels, but by steamers belonging to commercial firms. These are the facts, and the moral is obvious.

"Bishop Selwyn, in referring to this testimony, says: 'I may, perhaps, be allowed to illustrate it from my own experience. When I joined the mission in

1873 the island of Florida was so wild that the traders shook their heads when asked to visit it. In 1880 a captain of a man-of-war and his boat's crew were murdered on it. At the present time it is the head-quarters of Mr. Nelson, a most excellent trader, who has resided there many years in safety; our first branch college has been founded on it, and Mrs. Welchman, the first of our ladies who has gone to live in the islands, resides there with her husband.

### AN IDEAL LIFE.

THE Church of England in Canada has begun mission work in the mountainous regions of central Japan, the principal station being at the flourishing town of Matsumoto.

Archdeacon Shaw, of Tokyo, has lately visited the workers at this station, and he gives some interesting particulars in a communication to the *Mission Field*, the monthly magazine of the Society for the Propagation of the Gospel, from which we take the following: "Mr. Kennedy, with his young wife and little child, leads a very isolated life within the almost impassable barrier of these mountains, over which there are no roads worthy of the name. Both he and his wife seem most happy in their work and devoted to the Japanese by whom they are surrounded. Their life is an ideal one from a missionary point of view. It is worth recording, too, that nearly a quarter of a century ago, when Mr. Kennedy was but a child of six years old, he said to the writer of this paper that when he grew to be a man he would join him as a missionary to the Japanese. The fulfilment of this promise after such a length of time and in the face of many difficulties is certainly a signal instance of determination of character and of the guiding providence of God.

"The missionary work is, of course, in its infancy, but Mr. Kennedy is gathering about him a band of earnest Japanese workers. Mr. Kakuzen, a Japanese who was ordained in Canada, had come to Matsumoto some little time before him to begin the work, and, besides preaching and teaching in Matsumoto itself, they have work in four or five other towns distant from one to two days' journey from their centre."

# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

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## TO DIOCESAN OFFICERS.

THE last conference of general and diocesan officers of the Woman's Auxiliary for the season of 1896-'97 will be held on *Thursday, April 22d*, in the Auxiliary Room, Church Missions House, directly after noon-day prayers in the Chapel.

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## MINUTES.

THE officers' conference for March was held on Thursday, the 18th, at the usual time and place, Mrs. Ryder, of the New Jersey Branch, presiding. Nine branches were represented by eighteen officers: From Connecticut, four (one Junior); Kentucky, one; Long Island, one; Massachusetts, one; Milwaukee, one; Newark, two; New Jersey, one; New York, six (three Juniors); South Carolina, one. Miss Francis, Principal of St. Elizabeth's School, South Dakota, was also present.

After the minutes of the last meeting had been read, the Secretary called attention to the special work of the year 1896-'97 remaining to be done, including eleven Domestic missionary letters still on hand, three from the Colored and three from the Indian field, in response to which boxes should be sent, in addition to the appeal for the furnishing of the new St. Elizabeth's School. Bishop Hare will have \$5,000 insurance, and gifts amounting to some \$1,500 toward the rebuilding have come in. Of the replenishing, beside the many boxes, the teachers' sitting-room and the kitchen will be furnished by the Newark Branch; the girls' sitting-room by St. Timothy's School, Catonsville, Maryland; the Bishop's room, by the Indian Hope of Pennsylvania; Miss Francis' room, by All Saints', Great Neck, Long Island; another teacher's room, by the Albany Branch, while the young ladies of St. Thomas' Church, New York, give the chairs for the children's dining-room; the Juniors of St. John's, Yonkers, New York, Holy Trinity Branch, Middletown, Connecticut, and the Second District of Central New York, promise \$50 each; and the Massachusetts Branch and a Connecticut officer have given \$100 each towards other furnishings. The whole expense of refurnishing is not, however, met as yet, and others interested to give are asked to write to the Auxiliary Room for information about the remaining needs. Miss Francis' presence at the conference gave the officers an opportunity, which they much enjoyed, of hearing further particulars of the school.

The Secretary then proceeded to speak of certain other unfulfilled requests made this year of the Auxiliary; among them Bishop McKim's appeal for aid in



the education of two sons of one of his clergy; Bishop Brooke's request for a woman worker among the Indians, and Bishop Rowe's reiterated call for a teacher and a nurse for Alaska.

A recent letter from Mrs. Thomas, treasurer in Pennsylvania for the United Offering, was a reminder of that claim, reaching throughout the three years' space, upon the interest and effort of the Auxiliary. A suggestion in this letter is worthy of consideration in other dioceses. "The system of parish treasurers," Mrs. Thomas writes, "has worked, we think, most successfully in Pennsylvania. We try to collect twice a year, in May and September; but the custom varies in different parishes, and we cannot enforce a rule. From my experience, it seems to me it would be better next time to have printed on the boxes 'May and October.' Now, my books are never closed, and the offerings are still coming in."

The Secretary called especial attention to the fact that the various calls suggested in these appeals are such as may most properly be made to the Auxiliary, coming from missionaries in the Domestic or Foreign field, approved by their respective Bishops. They are a part of the Auxiliary's legitimate work; and if the officers of the Auxiliary, the leaders and guides in so much of its work, would themselves have clearer and more defined ideas as to the purpose of the Auxiliary, and would impress them upon the branches, much more of this work would be done. But confused notions lead to a dissipation and diversion of energy, which retard the progress of the work. The Auxiliary was not formed to include everything that women can do for the Church, but for the advancement of what are technically known as the missions of the Church. Diocesan officers should especially remember and act upon this, which seems too obvious a fact to mention if the Secretary were not in receipt of such letters as one which states that a diocesan branch has decided to send a general box to the new Church Hospital in its large and important see city; or another, in which a diocesan secretary asks for "something to read showing *why* Auxiliary work should extend beyond the limits of the diocese." "I see what should be done," this officer continues, "but am at a loss to put it into words, at a loss for reasons which shall satisfy others"; while from still another diocese comes this letter of a Junior officer:

Mrs. A— thinks that Juniors must limit their work *as Juniors* to missionary labors. I think and believe that you have taught us that any branch of the Auxiliary can meet three weeks in the month for parochial duties, and one week for missionary duties.

Mrs. B— writes me with reference to this: I think Mrs. A— is mistaken in thinking that the Juniors should be trained and devoted *exclusively* to missionary work—Foreign, Domestic, and diocesan. The idea is that any missionary work entitles the worker and branch to be a member of the Auxiliary, and that this need not and should not interfere with home duties and parish claims. Of course, only the missionary work goes into the Report of the Woman's Auxiliary. So that I think you are right in teaching the Juniors that home and parish work is of first importance, but that it is not missionary, and that they must, beside that, do some missionary work as a branch of the Junior Auxiliary.

To this letter the Secretary of the Woman's Auxiliary made the following

reply, which is inserted in full in these Minutes, by request of the officers present at the conference :

I think that one difficulty about the matter of which you write is this: that a children's society whose chief work, or a large part of whose work, is parochial, should be called Junior Auxiliary at all. I think that you and Mrs. B—— both misunderstood me with regard to societies, whether Senior or Junior, which work for parish and missionary objects both. When it seems best in a parish not to have two distinct societies, one parochial and one missionary, I think it would be much less confusing to call the society doing this joint work by some other name than Auxiliary, such as St. Agnes' Guild, simply reporting its missionary work through the Woman's Auxiliary or its Junior department. Or, it would be possible for such a society to bear two names, being called St. Agnes' or St. Stephen's Guild, for instance, in relation to all its parochial work, and a branch of the Auxiliary in all its missionary activities. But to call it a branch of the Auxiliary formed to do parish work seems to me quite opposed to the spirit of the Auxiliary. The Woman's Auxiliary to the Board of Missions was formed to help the Board; the Junior Department was formed to train the children for the same purpose; and I cannot think that the work of encouraging them to support their own Sunday-school, help build their own parish church or rectory, provide their own altar, or font, or anything else for their own parish, was ever meant to be included in its purpose. These are all good things to do, but they are not the work of either the Woman's Auxiliary or its Junior department, and should be otherwise provided for.

And I am not at all sure that I agree with Mrs. B——, that it is our work to teach the children that "home and parish work is of first importance." They are prone to think that any way, and others are too apt to tell them so. Are you sure that we, as officers of the Auxiliary, are not almost the only ones likely to tell them something quite different: that the great need of the whole world is more than the need of one special place; that they are members of Christ and His Body the Church, rather, or much more than they are members of any parish whatsoever. The more I think of it, the more sure I am that we are not officers of the Auxiliary to train its members to see and meet parish needs, but to enlarge their hearts and minds, to win their prayers and gifts, their love and personal service, for the great needs beyond; to put the saving of souls, the teaching men who do not know Him to know and love their God, the bringing back to Him those who have wandered from Him, before the building that shall be more beautiful, the seats that shall be more comfortable, the man who shall minister more acceptably to them. And I am sure that those who put the greater thing first will see to it that the God they love so much is duly honored in the house they build for Him.

If I have not been careful enough in emphasizing the scope of Junior work before, I am grateful to you and Mrs. B—— for calling my attention to a need that may exist of reminding our officers that they are officers of a missionary, not a parish society, and that it is missionary, not parish work in which they are authorized to help to train the young people of the Church.

Among the difficulties of our way, and the slow progress made, which letters as these seem to indicate (although such letters may come from those themselves most interested and making greatest effort), each month brings us cheer as well. The letters telling of the new work started among the Mojave Indians have hardly appeared in our March number when a young Churchwoman sends \$300 to sustain the mission throughout 1897; and the same number of our missionary magazine brings forth the following words of kind approval, which are



most welcome indeed as coming from one whose name, coupled with constant, loving gifts for missions, is known and honored throughout the Church.

This beloved member of the Auxiliary writes :

I want this morning just to send a line of thanks for the Auxiliary part of *THE SPIRIT OF MISSIONS* for March. It is so very helpful and interesting to read of what so many are doing for our blessed Master. Facts speak loudly when reason fails.

There is an article in the front part, also, that expresses what has been carried home to my heart all of the past winter, and I feel sent by the Holy Spirit: That, if we withhold our hand from helping our fellow-men, when we see they need our help and we have power to help, how dwelleth the love of God in our hearts ?

The whole of the March number is admirable. My dear father took *THE SPIRIT OF MISSIONS*, I think, from the very first publication; but I remember it perfectly from 1837, and on ever since I have had every number. Our rector, in 1838, took the first Sunday evening of the month and read it out to his people after the service, and envelopes were given every member of the congregation to put our monthly contributions in and present. I feel so thankful for my early training.

Looking over the list of contributions, I see so much given as specials. I do not know how the Board finds money to pay its own obligations. When Bishop Whitaker was with us at the Brotherhood meeting, he was speaking of this. I told him our plan was at Advent and Epiphany to make a large contribution to the general work, and then to give to many places that we were more specially interested in; and he thought if all did this, there would be more freedom to the Board.

But I had no idea of this long letter when I began. I got some new ideas from the Southern Florida letter, and so send thanks again.

There being no farther reports or special business before the officers, with the Doxology the meeting adjourned.

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## A LETTER FROM INDIA.

FROM MRS. TWING TO THE WOMAN'S AUXILIARY.

FROM Benares, this most sacred city of the heathen world, where, on the banks of the Ganges, the idolatrous worship of the Hindu has been carried on daily for over 2,000 years, on the Feast of the Epiphany, I desire to send a loving greeting to all my friends and fellow-workers in the Woman's Auxiliary. It is fitting that I should do so here, and on this day above all others, when to the wise men of the East it was revealed that the King of kings, long watched and waited for, had come at last, and that His Kingdom should include, from the beginning, all the nations and peoples of the earth, not Jews only, but Gentiles from every land.

To-day I have visited the spot in Old Benares, marked by an ancient Buddhist temple, where Gautama Shâkyamuni, 500 years before the coming of our Lord, gathered about him his disciples, and first, after becoming Buddha, taught them the doctrine which, because it had in it high and noble and spiritual elements not found in Hinduism, quickly attracted converts, and because it had in it the missionary purpose, quickly spread itself through India.

Tradition tells us that, after the birth of Christ, the Emperor of China, hearing in his distant capital, possibly through the story of the wise men, that a great Prophet had arisen, sent messengers to find Him and bring back His teachings to the Celestial Empire. They travelled as far as to this very spot, and, meeting with followers of Buddha, and listening to the words of their master and the story of his life, supposed they had found indeed the Holy One they sought, and, returning to

their own country, carried with them the Buddhist faith, which is stronger there to day than it is at present in its earliest home. Driven out of India by the Brahmins, who have regained their primal power over the Hindus, it is entrenched in Thibet, Ceylon, Burmah, Corea, China, and Japan, forming one of the chief bulwarks of heathenism against Christianity in the Asiatic world.

As far back as tradition reaches, Shintoism has controlled Japan, Confucianism China, and Hinduism India, Buddhism and Mohammedanism arising, one before and one after the dawn of the Gospel, to contest with the converts of the Cross the conquest of the kingdoms of the earth.

All this one has heard from childhood, but what the reality is no one can rightly guess who has not seen the East for one's own self, and studied its past and present problems. Even then, the more one sees the less one feels one really knows. On a second visit, I grow inclined to express my own opinions with greater diffidence, and to listen with greater deference to the views of others. Not that I always think them right or myself wrong, but because we are alike learners in a strange land among a strange people, finding out that one hundred years of missionary labor ought not to be thought sufficient to meet and master the superstitious opposition which baffled for ten times a hundred years the endeavor to turn another continent into Christian Europe.

To-night, over the still waters of the Ganges, the crescent moon hangs low and fair, while close above it shines with wonderful brilliancy the Epiphany star. If not the same as that which led the earliest Gentile worshippers to the Babe of Bethlehem, it reminds us that the same Divine Love waits to be gracious when the hour shall come that those who now serve dumb idols that cannot save shall turn their hearts at last to the living God.

Although our own branch of the Church has undertaken mission work in Asia, only in China and Japan, it is from India that I would rather write to you to-day than from either one of those two lands. Here, better than anywhere else, can we see the ideal of our Domestic and Foreign Missionary Society carried out by the two great missionary societies of the English Church represented here—the Society for the Propagation of the Gospel and the Church Missionary Society—both greater, stronger, richer, more active and more widespread than our own, and over which we have only the advantage, but the tremendous one, of being united where they are divided, and of being the authorized representative of our American Church, while their service, splendid as it is, is that of voluntary organizations.

India is covered with colonies of the children of the English Church, and wherever they are found, no matter how few in number or in how remote a spot, there, too, may be found the services of the Church in which they were born and nurtured, following them, however far away, and ministering to them and to their children in all the vicissitudes of life and in their passage through the dark valley of death.

Every guide and every driver of a *tuia gharri* in every town in India knows how to take the traveller to the English Church, with its familiar tower and spire and cross, in the midst of otherwise unfamiliar surroundings, making a sweet and welcoming picture of home and the homeland. For one, this American traveller has ever met the welcome with a grateful heart, and joined in the well-known prayers and praises with an ever fresh and increasingly keen appreciation of the value of Domestic Missions—missions to our own people wherever the flag of our country floats.

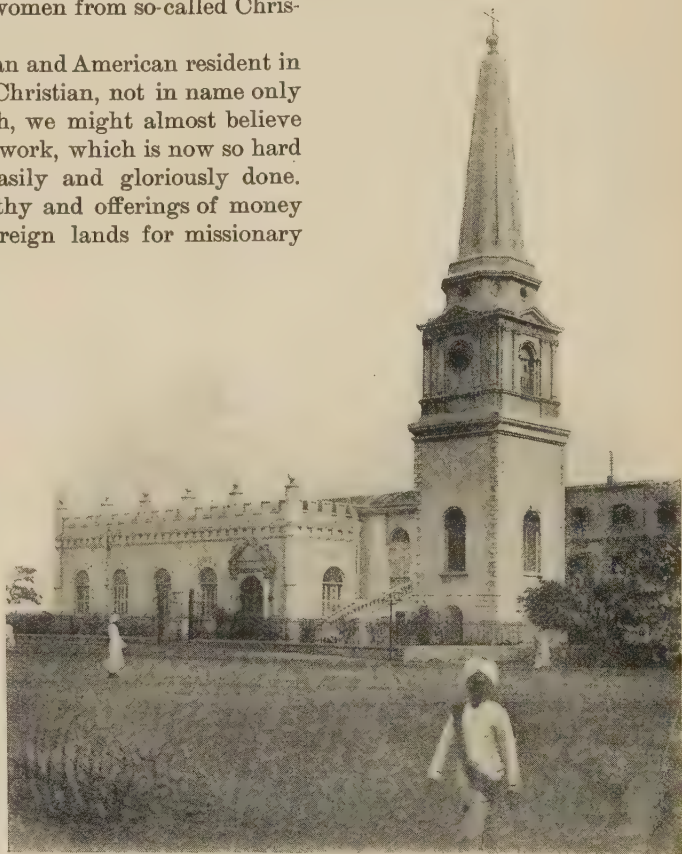
And then in each and every place there are Foreign Missions, too, where the Tamil and Singhalese, Madrasis, Bengali, Hindustani, and many others, hear in



their own tongue the wonderful words of God, and learn to accept the Son of God as their Saviour and their Lord.

Each is a vital necessity, the one to the other, and it is a misfortune indeed when those who profess to love the Church decline to show an interest in its extension among the heathen, or when those who have a true devotion to the Foreign work begin to look upon home missions as something different or less important. One faithless Christian in the Foreign field may do more harm than a faithful missionary can do good, and first among all difficulties in the way of the conversion of the heathen is the un-Christian lives lived among them by men and women from so-called Christian lands.

If every European and American resident in Asia were to-day a Christian, not in name only but in deed and truth, we might almost believe that to-morrow the work, which is now so hard to do, could be easily and gloriously done. Prayers and sympathy and offerings of money are all needed in foreign lands for missionary work, but most of all a great number of holy lives, not of missionaries only, but of soldiers and sailors, of business men and tourists, of men in high estate, and women in high and lowly homes, witnessing for Christ, living epistles known and read of all men. These, to its credit be it said, the Church of England has supplied with no stinted hand, but there is ever room and need for more.



ST. MARY'S IN THE FORT, MADRAS.

*The oldest English Church in India, built in 1680.*

We are happy in belonging to a missionary society which is both Domestic and Foreign, and in finding in our Woman's Auxiliary the way wide open for every generous spending of self in the service of both. But the work we are doing is only a little part of that which is being done by the whole Anglican Communion throughout the world. Let us rejoice that this is so, for if we looked alone upon our own labors we might well despair, thinking of the greatness of the field and our small and narrow sowing, and let us do our part well, little though it be, and then shall we all, members of the mother Church and of the daughter Church alike, have joy in the harvest.

What signs of the harvest? perhaps you will ask, and I am going to make what may seem a strange reply.

Nothing has impressed me more in this journey than the number of missionaries who believe that their work is almost done, and who look for the speedy return of their Lord, with the thought ever in their hearts and the word often upon their lips—"then cometh the harvest." I mean that those who have long lived near to Christ in distant and difficult places of the earth, feel that some great crisis is near, when He Himself will reveal Himself to men, prepared in some poor measure to recognize and receive Him, and the work that they were too few and too feeble to accomplish will be brought speedily to completion by Divine power. However this may be, we know that, for each one of us, the time is short. Soon the Master whom we serve will come to us, or will call us to come to Him. In either case may we be found striving earnestly to finish that portion of the work that He has given us to do, trusting it with all its imperfections to His holy keeping, leaving it to Him to crown it with such success as He in His wisdom sees to be best.

For twenty-five years some of us have served together as workers in the Auxiliary; "workers," we humbly believe, "together with Him." If a blessing has rested upon our service, and it has won the confidence and earned the congratulations of the Church, it can only be because we have not been alone in doing it, but have had our Master for our Divine Friend and Helper all along the way. This is and must ever be our sufficient reward, for in His presence is the fulness of joy and at His right hand there is pleasure for evermore. To look for other return for our labors cannot but be a mistake. His Kingdom will surely come; who can doubt it? But it is *His* Kingdom, not ours, and how and when and where it is to come, He knows. Let us be content in that faith, and serve as gladly in the midst of discouragement and delay as though we were cheered on in our labor by the actual sight of its glory.

Here in Benares, if anywhere, one may cry, How long, Lord, how long! But even here the work goes on bravely, and His servants serve Him with a sublime courage and patience.

Very slender links unite the American Church with the Church of England in India. In Madras, Miss Agnes Gale Hill, formerly of Toledo, Ohio, and at one time a candidate for missionary work in China, has been for two years secretary of the Young Woman's Christian Association, and has just been elected secretary for the whole of India, a national organization having lately been formed. As an American Churchwoman, chosen and sent out by the London committee, her salary paid by twelve working girls at home, she has the opportunity, and improves it well, of helping to make known to each other and bind together sisters of one faith and one communion widely separated by land and sea.

In Calcutta Miss Marston continues the useful school and Zenana work in which she has been engaged for twenty-two years, for the past eight years as an independent worker, maintained by the voluntary contributions of friends. I was her guest when here four years ago, and it was a great pleasure to meet her again and to spend many hours with her in her little home, talking of the dear women and children that she loves, and of all her difficulties and encouragements in caring for them.

One day we paid most interesting visits to two of her Zenanas and met several of her former pupils. At both places we were cordially received, and at one delightfully entertained, the sons of the family receiving us as well as their mother and her daughters and daughters-in-law. After showing us some really fine original paintings and playing to us on native instruments, a phonograph was exhibited





A MISSION SCHOOL IN INDIA.

with much pleasure, and then we had an illustration of the way in which a missionary can sow the good seed even on an unusual occasion. Having listened to more songs and a speech of Mr. Gladstone's wonderfully rendered, Miss Marston was asked to say something into the phonograph, when she promptly sang into it, in Bengali, a verse first of one hymn and then of another, which were clearly repeated with evident effect, especially upon the poor old mother who seemed to appreciate both the tune and words. Left behind us on their separate cylinders, we could not but hope they would often in the future carry a message to many an unknown listener.

A similar opportunity came to me one day. We were visiting a girl's school, and in one class-room a group of little maidens were copying English letters in cross-stitch on canvas from an old-fashioned sampler. The teacher, turning to the blackboard, handed me a piece of chalk and asked if I would not write something for them to learn and remember, and it pleased me to write for them a verse which as a child I had embroidered on my own sampler, as my mother had on hers before me, one little girl reading it aloud after I had written it, and the teacher telling them all to write it in their copy-books:

Jesus, permit Thy gracious Name to stand,  
As the first effort of my infant hand;  
And as my fingers o'er the canvas move,  
Early incline my heart to seek Thy love.  
With Thy dear children let me have a part,  
And write Thy Name Thyself within my heart.

These schools of all kinds for girls and women are among the most interesting features of missionary work in India. The accompanying illustration shows a converts' school that we visited. All but three in the picture have accepted the Saviour through their own act, the others being children of Christian parents. Those standing in a row at the back have all been baptized within the past year, the others within two or three years, and the most of them have suffered real persecution on account of their religion. One teacher told us that much encouragement had been given to Christian schools for girls from the fact that almost all the scholarships in the Lady Dufferin Hospitals had been taken by Christians, as they were the only young women who had received sufficient education to be able to compete for them. Her graduates are also now in great demand as teachers, more applications being received for them than can be supplied. Here in Benares is one of the sweetest of these schools, and it is a happiness to think that this most heathen city is at the same time a centre of life and light going out from a Christian household planted in its midst to all parts of India.

It is natural that we in the Auxiliary should care most and work most for those countries where our own missionaries serve by appointment of our own Board of Missions, under our own American Bishops. A responsibility rests upon us for them that we cannot feel in regard to other lands; but if our hearts should go out to every effort, even the feeblest, made for the cause of Christ, surely they should thrill with sympathy when we think of the world-wide missions of the Anglican Communion, especially in the land made dear to us by the lives and labors of Bishop Heber and of Henry Martyn. As our mission classes increase in numbers and in knowledge, they will rejoice to learn about the progress of Christ's Kingdom all the world over, the thought of the unity of the one Holy Catholic and Apostolic Church growing more real and beautiful as the vision of its coming glory grows more clear. And as we all pray daily, "Thy Kingdom come," let us take no narrow views of it, or limit the measure of our prayer, and one day we shall share in the joy of its glory, and find it greater far than now it is possible for us to imagine.



## ALASKA.

As with April a mail leaves San Francisco for the Yukon, we are glad to bring afresh before the members of the Auxiliary the distant mission of Christ Church, Anvik, both in illustrations and in letters, which, although bearing dates of long ago, have not hitherto been printed. We hope they will be read attentively, and that many friendly greetings and responses to the wishes expressed may convey to the hearts of our missionaries the warm sympathy reaching out in prayers and gifts for them and their work.

We would emphasize especially the appeal for *scholarships* in the school at Anvik. The Board will appropriate for this work on the basis of help promised, and it is most desirable that immediately gifts from parishes, from Sunday-schools, from branches of the Auxiliary, from individuals, be made or promised for this purpose. The amount asked for a scholarship is \$100. Are there not those who will contribute this sum, or a portion of it, gladly, so that some child may receive that Christian and churchly training that shall fit it for a manhood or womanhood of rectitude and purity, and make it an example to the people among whom its life shall pass?

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Addresses of missionaries on the Yukon:

The Rev. John W. Chapman, Mrs. Chapman, Miss Sabine, Anvik.

The Rev. Jules L. Prevost, Mrs. Prevost, Fort Adams.

Care of Alaska Commercial Co., 310 Sansom Street, San Francisco, California.

To these addresses *letters*, and *wall maps*, or *Bible pictures* for the walls, may be sent by the mails leaving San Francisco early in April and early in June.

In the spring Bishop Rowe expected to return to Circle City, where the April mail may reach him also, addressed in the Alaska Company's care.

A small quantity of the most necessary *hospital supplies* will be welcomed by him.

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FROM CHRIST CHURCH MISSION, ANVIK.

FROM MISS SABINE.

June 10th, 1896: Will you please state

the fact that we have three mails a year, so our friends can write again, if they choose. The first, in January, comes over the Divide with the miners, as a batch of family letters has just come in company with our new Bishop, reaching us six weeks at least before the summer mail from San Francisco. The second is in May, from San Francisco. The third is in September, by the second steamer from San Francisco, reaching us by dog-team some time in the winter. It is such a comfort and pleasure to hear, and not to wait the long winter months.

I wonder what the United Offering was devoted to. We have THE SPIRIT OF MISSIONS and the *Churchman* only up to date to September last. I am so glad I belong to the Woman's Auxiliary! I try to interest the women, but they are so apathetic and hard to stir to anything beyond fishing and baby tending. I tried in every way I could think to gather them into a class this winter, and they would not come; perhaps because I cannot talk with them yet in their own tongue. I never could get the children to listen to stories through an interpreter. Now that they understand me, I cannot tell them enough, and I never had more attentive or eager listeners anywhere. I am telling my own girls, at bedtime, for the second time, the Old Testament stories, and often instead of telling, I ask them, and every time they give me a correct answer. They read the Gospels for different Saints' Days, Easter, etc., as well as from their readers, and they know the story of every picture on the walls. I wish we had a lot of Scripture pictures. I beg for them on all sides, they know all I have; and some are very torn, they are such thin paper. The Junior Auxiliary has been such a pleasure; the girls have worked so nicely, twenty-one evenings. I hope the things will realize a nice little sum for Miss Woodruff. I thought, as she went to Cape Palmas under the same circumstances as I came here, it would be nice to have a pleasant connecting link between the two; and my girls have been so pleased to know of the girls' names and ages and daily doings from the Leaflet. If there is a new one please send it to me. Dr. Glenton will carry the

things when she goes to the Church Missions House.

I wish, oh, I wish a hundred things! I wish I had a lot of girls, a big house full, like Mrs. Tuck in Unalaska; but it takes rice and flour, etc., etc., to keep them going, and such a lot of clothes! They are very hard on clothes, and I can't keep them in foot-wear. I make a difference in their dress on Sunday, as I have restrictions in occupations. I have a special set of picture-books that are locked into the store-room the rest of the week. Their great treat is to be allowed to come into my room after tea, and look at my photographs and little odds and ends round the room, and to sit on the floor around my chair, and have me tell them stories. Fortunately they don't get tired of hearing the same stories. They talk very nice English, and understand all I say to them. For several months they used to repeat the twenty-third Psalm every morning at morning prayers, and the 121st every evening; but now they read from the Psalter. I keep one till they are quite perfect in it, and then take another. A year ago they were in "The dog ran," in the First Reader, and I had to have an interpreter for the simplest things. I wish I could learn Ingilik like that. It is the very hardest task I ever tried my hand at. I gain slowly, but it is uphill work yet. And I get so little chance to go on with it; no systematic study, for there are no books and no teachers, as in foreign lands. I entice the boys in the afternoons to go over the Creed and Lord's Prayer and responses from Mr. Chapman's type-written copy, so I can follow *rapidly* in church the terrible words. I know their meaning, and can say them *slowly* now. I have six or seven hundred words and phrases by heart, but cannot yet use verbs or construct original sentences. I am going, as soon as this all-absorbing fishing and drying and berrying season is over, to begin a class in knitting, hoping the older girls and young married women may take the bait, and so learn other things, as they failed to respond last year to a regular lesson class.

I know you will rejoice with us that the people have the service in Ingilik. It has been such long, patient labor on Mr.

Chapman's part, and I am sure he must feel repaid as, Sunday by Sunday, he offers the prayers in the native tongue.

*July 22d:* I am always thinking of more I want to say to you. If there are any specials sent for me to designate, will you kindly ask the Treasurer to put them all towards a scholarship for a girl in Anvik school.

All our girls have gone back to the village for the fishing season, which is the great time of year here, catching, cleaning, and drying the fish for winter use. It is doubtful if we take them back this winter. Mr. Chapman will not decide till the Bishop comes and talks it over; but he thinks it wiser to have only day-school this winter, and next year begin again with larger numbers, if we have the means. I am alone just now, and it seems strange to have the house so silent, but I am so busy with mail and other things, and a daily class of boys in Ingilik, for mutual benefit, that the time is all too short.

*July 29th:* My soul has been stirred by the accounts of those meetings in October, in Minnesota. What must it have been to have heard and participated in them! It seems as though each General Convention grew more missionary in its tone, and as though the whole Christian world had waked up to missionary effort. And I rejoice with all my heart that it is so.

Mr. Chapman's plan of systematic study and daily reading keeps alive our interest and knowledge of all the world, while we are shut away from the great meetings and the intercourse of the East, or even of regular periodicals. He files his when they come, and we go through the year for each subject in turn, and so do not have to *wait* for the next month's item, as you do! You see what an advantage we have in getting it all at once! But we will get a good deal by word of mouth when Bishop Rowe comes, though he has already told us of the United Offering.

The more I read of the whole work, the more real the oneness of it all seems. I have been reading the report of the Church Missionary Society for 1895, and it does one's heart good. My heart ached for Dr. Walrath after dear Mrs. Brier-



ley's death, and I was so glad when I knew Miss Woodruff had gone to her. *That* is the work in both Cape Mount

new generation altogether. Those half-grown are too well used already to the old ways. I have always wanted the



ANVIK SCHOOL GIRLS IN WINTER: MARGARET, MARY, ALICE, DORA, CORA AND BESSIE.

and Cape Palmas that is really successful. I do earnestly pray that after years here the girls may prove to be Christian women, and the dear little ones that are just beginning their girlhood may be a

*little* girls, and I do hope some day we may be able to go to other villages and gather up others. That is the way the Roman Catholics have their school so full.

Did you ever realize that Anvik is the apparent boundary line of the underground houses and native dress? All below us have these wholly. No one above us has them at all. Here many have now built log-houses, and men and boys, especially, wear civilized dress, some of the women, none of the girls but those in our house. Up the river I saw no *parkies*, no underground houses. There are very many more log-houses here than there were when we came.

*August 1st:* As secretary of the Alaska Branch of the Woman's Auxiliary, I take pleasure in reporting the meetings held of Christ Church Branch, Anvik.

At the opening one at the Mission House, there were twenty-five native women present, as well as the three officers of the Auxiliary. Mrs. Chapman presided. Prayer was offered by Mr. Chapman in Ingilik, and both he and Mrs. Chapman addressed the women. They seemed much interested in the pictures of the missionary scrap-books, and in learning of women in other parts of the world.

Several other meetings were held, at which sewing was done for the poor of the village, specially for orphan children.

We hope at the next United Offering to send another eelskin bag from the women of Anvik.

We very deeply regret losing our treasurer, Dr. M. V. Glenton, from our community, and we are sure her zeal will be a great help and encouragement wherever she may find her work in the future.

In her absence, I send also the treasurer's report enclosed.

#### TREASURER'S REPORT OF THE WOMAN'S AUXILIARY OF CHRIST CHURCH, ANVIK.

Twenty-five dollars, special, for the use of the Bishop of Alaska. Junior Auxiliary: Proceeds of sale of work, by draft, two dollars; by cash, fifty cents. Special for Girls' Orphan Asylum at Cape Palmas.

Please say that we are all delighted with the splendid boxes that have come. Plenty of substantial clothes of all kinds, well made, and pretty. It is such a help. Our friends seemed to know just exactly

what we needed, and have supplied our wants so generously.

*September 1st:* Nearly every one, if not all, in the settlement, has had a more or less severe touch of influenza the past three weeks. Mr. Chapman had it, too, but has had his hands full looking after sick people and giving medicine to those who came. Only one died, a tiny baby, but very few were able to work, either men or women. A six weeks' soaking rain seems to account for it, but to-day's glorious sunshine has induced many to creep out of their tents. The Bishop, in all his three weeks' stay, hardly saw Anvik as it really is, though he says he had a very happy visit. It certainly was so to us, and we miss him *very* much indeed. He certainly brought to us the "Blessing of Peace" in many ways. Two more were confirmed the last Sunday he was here, besides the class before presented.

FROM MRS. CHAPMAN.

*June 28th:* My window garden is small. I have a little rose that does its best, and has put out about eleven buds this spring. Usually one would blossom just in time for Sunday. To-day Miss Sabine's girls brought in bunches of wild roses, and our room is filled with the fragrance. This is a backward spring with us. The Anvik ice did not go out until the 24th of May, and four days after the Yukon broke. It was a sight to see the great mass of Yukon ice pushing back into the Anvik, and far on up the river; and then the water began to rise. It rose forty feet! Miss Sabine came to church in a boat, and the water came into the carpenter-shop and saw-mill, and on to the floor of the store-house, as it did in the spring of the year in which we came to Anvik. But Miss Sabine's school-house and our house, with the church, are high and dry. The people of the village suffer somewhat, for the high water makes the catch of fish very small, and this village is known to be on one of the best points for fishing. For some weeks now the river has been as high as it was at the high water mark of last spring.

You have read in Mr. Chapman's letters of his trips to the Chageluk Slough, and of the great desire of the people there for a teacher. About three weeks ago, the



patriarch of the village there sent his son, with the desire that Mr. Chapman should return with him to select a site for the House of God for which a few of them had been sawing out lumber. So Mr. Chapman agreed to go back with him at once, taking two boys of the mission, Paul and Isaac, as interpreters. And the trip being a pleasant one, and of less than a week in duration, I went with him. We went in a sail-boat, taking a tent and camp stove, and it was a most delightful outing. The people gave us a cordial welcome, and the old patriarch described the coming, years ago, of the Russian Priest, who told them of the Commandments and their duty to God, and afterwards of his baptizing them. His description was graphic, and then he went on to say that in Mr. Chapman's teaching he discovered the same truths, and by that token he felt that here was another true shepherd. This seems like a "cry from Macedonia," and the people are in earnest when they agree to build a house, taking more pains with it than with one of their own. We were pleased to have the old man say that we were his adopted son and daughter, for he really is of the "quality," and his worth is repeated in his two sons.

The people were all out in tents, and in a way their manner of life in summer is idyllic. There is much to offend our notions, but, on the other hand, some of our customs are incomprehensible to them. The little children patter about in their cotton slips all day long, and don't have to remember not to get their feet wet or their clothes soiled or torn, and they are as plump and happy as the day is long.

And no one can describe fully the delightful air and sunshine, the colors at dawn and twilight of the sky and the water, the birds' songs and the sweet smell of the willows and cotton-wood, any more than one can put into words the beauty of the June at home.

*July 27th:* I have put off writing an account of the work of our Auxiliary for the year, hoping to have more to write later. For the first meeting of the season, I determined to tell the women of the work done in other places, illustrating by means of pictures, and at another

time ask them if they wanted to join with our sisters of other lands in their work. I also planned to give them a little tea, and asked Miss Sabine to send up half a dozen of the school cups and saucers, etc. Her faith was greater than mine, for she sent a dozen. At the appointed time the women came, twenty-four of them, with four babies, and it came near being a baby show. Miss Sabine and Mr. Chapman spoke to them, and we passed the pictures round, among them that one you sent me of the China Auxiliary, and Mrs. Twing's face among the others. This we pointed out as the face of our friend—a fact they could get hold of. They seemed to enjoy their afternoon, and listened to everything attentively. The little brown babies were so lively and *sprawly*, all arms and legs, and in such queer clothes, that we were all hugely entertained. One little fellow arrived in a fur coat, and the room being warm, his mother removed this, disclosing the rest of his costume. This consisted first of a calico shirt, which frilled out beneath his waistcoat, making a convenient thing for his mother to catch and draw him back, when he carried his investigations of the room too far. The vest was of blue calico in front and red back, with strap and buckle in imitation of his father's, and three agate buttons down the front. The little pantaloons were of blue drill, and on his feet were tiny fur boots. This individual was regarded by the white baby with much interest, and some uncertainty as to how he should be received. This was settled when the visitor came too near, and the meeting was interrupted by vociferations on the part of the white baby.

The other meetings, at Mr. Chapman's suggestion, were attended by five or six at a time, to sew for children and old people of the village who were destitute, or had no one to make garments for them. Gifts of flannel and blue drill, buttons, etc., had been made to the Auxiliary, and the women would finish a garment each in one afternoon. It was not possible to call meetings regularly. So when an afternoon of leisure came, we would send for the prescribed number. During the winter months there is little for the women to do, and they are always glad to sew.

We shall not be able to send much of a contribution this year, but letters have come asking for *curios*, and we shall give the women the chance to make what they can.

FROM MR. CHAPMAN.

*August 3d:* Of the larger aspects of the United Offering, it must be a pleasure for all your foreign and *quasi*-foreign correspondents to speak. I do not think that such abundant zeal can be unblest. The sum that was given represents faithful and persistent work, and it means a permanent gain in the devotion and the efficiency of the organization. That is, perhaps, the best result attained, large as the sum was itself. It has given us all pleasure that we were able to contribute something towards it, and I trust that our next offering for the purpose may be larger and may represent a flourishing branch here. We have hardly had the opportunity, as yet, to make our organization

as complete and effective as is desirable, but the women have certainly showed great readiness to engage, and I think the prospect to be favorable.

The Auxiliary is to have a meeting this week. When they sent their contributions, we told them that we would try to get news of the fortunes of the bag, and let them know about it. When I told them yesterday that the Bishop had seen it in the East, the faces brightened up all over the church; so he is to tell about the presentation of the offering. It would be meaningless to the Auxiliary, as a whole, to say to them that offerings came from China, Japan, Africa, etc. I think we must have some large wall maps for our future large school-room, and give our disquisitions a geographical basis. Such maps, with pictures of the Auxiliary groups fastened in their proper locations, would prove of interest, and show at a glance the difference of races, etc.

## WEST AFRICA.

CAPE MOUNT IN THE WINTER OF 1896-97.

In letters dated January 28th and 30th, and received at the Missions House on March 15th, Miss Woodruff writes us how life has passed at Cape Mount during Dr. Walrath's absence:

*January 28th:* Your kind letter, written soon after Dr. Walrath arrived in America, was most welcome. I hope you will not think it very strange that I have not answered it before. It has been very hard for me to find time for writing since Dr. Walrath left; I have had so much to do, and there are so many interruptions. We are very glad to hear from her, this week, that she is to bring a friend with her to be a helper in our work. Miss Nicol and Miss Grante have been most anxious to help in every way since I have had the responsibility of the work, and the children have generally tried to do well. The coffee is now ready to pick, and the children have been very busy with that for the last three days. It was very amusing to see the enthusiasm with which they went at it on the first day, singing and shouting as if starting for a picnic. They are really great workers

when they are interested. If they keep on as they have begun, it will not be many weeks before the coffee is all gathered in. The older girls do not pick, but help afterwards in cleaning the coffee. Miss Nicol and Miss Grante and I are working with these older girls just now, trying to get a good supply of clothing made, so that when school begins again, we shall not have to spend too much time in that way.

. . . We had a picnic soon after Christmas at a place belonging to Prince Massaquoi. As it was across the lake, the children had a pleasant boat ride. Prince Momolu was not there himself, as he had been called to the interior on account of the sudden death of his father. He left us a few days before Christmas, and was absent for several weeks. His father being a native king of importance, much time was spent in doing him honor. While in the interior, he met the relatives of a little girl who belongs to the mission. This little girl, whose name is Mary Hunter, has been away from us for some time. She went to visit her people. As it is a long distance from here, we



cannot get word to her very easily, and we have been saying from time to time, "Mary Hunter ought to come back." From our prince we learn that Mary Hunter has been quite a little missionary among her people, Mohammedans though they are. She has been trying to show them the difference between their religion and Christianity, and really seems to have convinced them of the uselessness of some of their ceremonies. She also seems to be trying to teach them of the love of God. She is only a child, not more than nine or ten years old. Being away from the mission, she lost count of the days of the week, and was keeping Saturday for Sunday. Her people asked her if she did not think she was doing a very wicked thing to be keeping some other day than Sunday. She said: "No; do you think my Father would be angry with me for doing something which I did not intend?" Is it not encouraging to know that these children do try sometimes to enlighten their people? Those who have been here long and know the people well, say that the mission has had a great influence over the country. There are plenty of discouraging things, but Miss Nicol says she can see the children have advanced very much since the time of her first coming here.

Perhaps Dr. Walrath told you about the native chief who was unjustly imprisoned here and in whom we were much interested, as he is the father of some boys in the school. Mr. Besolow had him taken to Monrovia, where the court decided in his favor, and he was set free. The man was so happy and thankful to be at liberty, and we all rejoiced with him.

I was very glad to hear of the gift from the little Indian children at Rosebud Agency and am so much obliged to you for writing to me of it. I think it is very nice to cultivate a friendly feeling between the children belonging to the different missions all over the world. I have a special interest in the Chinese children from having known Miss Crummer; you may remember we were at the Deaconess House together for a little while. I have also become much interested in the children under Miss Sabine's

care in Alaska, as I have received two very interesting letters from her since I have been in Africa.

We are looking forward with pleasure to the time when we shall have a new school for the girls. I think it was a very good thing that Dr. Walrath went home just when she did, both for her own sake and for the sake of the mission. She seems so grateful for all the help and sympathy she has received. I think I have not mentioned in any letter to the Missions House that we have a little girl here from Cape Palmas. She is the daughter of the Rev. H. C. Merriam, who is at Hoffman Station, very near Cape Palmas. She came some time before Christmas. We all think her a very nice child. She was born here, and was named after Mrs. Brierley. I am expecting to have one of Mr. Valentine's little girls here also. I wish every one knew what an advantage it is to have large and convenient buildings for mission work. Though it has not always been altogether comfortable to have so many of the children over our heads in the new house, still, I think they have been remarkably well on account of being where they were not crowded together as they were formerly. I shall try to arrange my sitting-room next week for Miss Higgins to occupy as a sleeping-room. It is a very pleasant room, having one door which opens on the veranda, facing the sea. My room is just behind and opposite the one which Dr. Walrath has for her bed-room. We are just across the hall from each other. I am writing now in my pleasant sitting-room. I cannot tell you how many times I have left it since I have begun to write. This is Saturday, and a kind of market day with us. We have bought to-day plantains, eddoes, potatoes, beans and starch. You would be interested in seeing the variety of people who bring these things—natives, Liberians, old people and young children.

On February 15th, Miss Higgins wrote from Liverpool that she and Dr. Walrath expected to sail on Wednesday, the 17th, and would be due in Sierra Leone, March 1st, but hardly hoped to reach Cape Mount before the 10th.

# FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st, to March 1st, 1897 :

<b>ALABAMA—\$16.65</b>		<b>CENTRAL PENNSYLVANIA—\$211.26</b>	
<i>Mobile</i> —Christ Church, General.....	16 65	<i>Athens</i> —Trinity Church, General.....	4 38
<b>ALBANY—\$267.50</b>		<i>Bloomsburg</i> —St. Paul's (of which S. S., \$10.10), toward defraying the expenses of the mission at Circle City, Alaska....	25 55
<i>Albany</i> —All Saints' Cathedral, toward appropriation for the Missionary Jurisdiction of Duluth, \$125.68; Wo. Aux., for salary of Mrs. Johnstone, South Dakota, \$10.....	135 68	<i>Carbondale</i> —Trinity Church, Foreign.....	18 11
<i>St. Peter's</i> , Colored, \$67.94; Wo. Aux., Sp. gift of money to a clergyman, \$21.....	88 94	<i>Catawissa</i> —St. John's, toward expenses of the mission at Circle City, Alaska.....	3 30
<i>Argyle</i> —Mrs. J. A. Crandell, General.....	1 00	<i>Freeland</i> —Mission, General.....	4 50
<i>Delhi</i> —St. John's, General.....	10 05	<i>Harrisburg</i> —St. Stephen's S. S., Sp. for scholarship at Salt Lake City, Utah....	40 00
<i>Fonda</i> —Zion, General.....	14 08	<i>Lancaster</i> —Miss H. K. Benjamin, Sp. for Bishop Rowe's work, Alaska.....	2 00
<i>Fort Edward</i> —St. James', General.....	2 10	<i>Mauch Chunk (East)</i> —St. John's, General	24 44
<i>Greenwich</i> —St. Paul's, Foreign.....	3 00	<i>Milford</i> —Church of the Good Shepherd, Colored.....	3 00
<i>Ilion</i> —St. Augustine's, Domestic and Foreign.....	3 65	<i>Minersville</i> —St. Paul's, Domestic.....	10 95
<i>Schuylerville</i> —St. Stephen's, Foreign.....	7 17	<i>Muncy</i> —St. James', Foreign (of which S. S., \$3.40).....	6 00
<i>Troy</i> —St. Luke's, Colored.....	1 33	<i>Paradise</i> —All Saints', Foreign.....	2 28
<i>Miscellaneous</i> —"Anonymous," Domestic..	50	<i>Sayre</i> —Church of the Redeemer, Foreign.	3 75
<b>ARKANSAS—\$18.75</b>		<i>Seitzland</i> —Anna M. Gring, Foreign.....	1 00
<i>Little Rock</i> —Christ Church, Foreign.....	18 75	<i>Williamsport</i> —Trinity Church, Sp. for Rev. Mr. Kinsolving's work, Brazil.....	62 00
<b>CALIFORNIA—\$9.00</b>		<b>CHICAGO—\$105.14</b>	
<i>Fowler</i> —St. Michael's, General.....	3 00	<i>Berwyn</i> —St. Michael and All Angels', Domestic, \$1.50; Sp. for Dr. Walrath, Africa, \$1.50.....	3 00
<i>San Francisco</i> —Alms House, "L. M.," General.....	1 00	<i>Chicago</i> —Church of the Redeemer, Wo. Aux., Indian, \$12; Colored, \$8; Foreign, \$10.....	30 00
<i>Selma</i> —St. Luke's, General.....	5 00	<i>St. Andrew's</i> , Wo. Aux., Sp. for Bishop Holly, Haiti.....	8 10
<b>CENTRAL NEW YORK—\$406.58</b>		<i>St. James'</i> , Wo. Aux., Sp. for Zenana work under Miss Marston, Calcutta, India.....	50 00
<i>Elmira</i> —Trinity Church, Domestic.....	100 00	<i>St. Mark's</i> , Foreign.....	14 04
<i>Oneida</i> —St. John's, Domestic, 50 cts.; Foreign, \$19.28.....	19 78	<b>COLORADO—\$77.90</b>	
<i>Owego</i> —St. Paul's, Domestic, \$3; Foreign, \$3.....	6 00	<i>Colorado Springs</i> —Grace, Domestic and Foreign.....	13 00
<i>Oxford</i> —"A. B.," for church work in Mexico.....	15 00	<i>Denver</i> —Emmanuel Church, Foreign.....	1 00
<i>Utica</i> —Grace, Foreign, \$30.80; Sp. for Bishop Rowe, Alaska, \$5; Mrs. C. T. Olmsted, for salary of Rev. Henry Forrester, Mexico, \$10.....	245 80	<i>St. John's Cathedral</i> , Foreign (of which Bible-class, St. Andrew's Guild, \$5).....	63 90
<i>Mary H. Wolcott</i> , for salary of Rev. Mr. Forrester, Mexico.....	10 00	<b>CONNECTICUT—\$2,813.09</b>	
<i>Watertown</i> —Trinity Church, Mrs. Sawyer, Wo. Aux., Sp. for Bishop Leonard, Nevada and Utah.....	10 00	<i>East Berlin</i> —St. Gabriel's Mission, Domestic and Foreign.....	2 50

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.



<i>Glastonbury</i> —St. James', Foreign.....	5 30	Aux., Thank Offering, for scholar- ship in boarding-school, Anvik, Alaska, \$5; Sp. for Miss Dodson, China, to use at her discretion, \$5.....	10 00
<i>Greenwich</i> —Christ Church, Domestic, \$100; Foreign, \$39.80; Sp. for Rev. F. L. H. Pott, China, \$10; Sp. for Rev. G. F. Mosher, China, \$5.....	154 30	<i>Worcester Co. (Easton)</i> —"A Churchman," Foreign.....	25
<i>Guilford</i> —Christ Church, Domestic.....	20 00		
<i>Hartford</i> —Church of the Good Shepherd, "H. H. B.," Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00	<b>FOND DU LAC—\$9.69</b>	
St. John's, Domestic, \$60; S. S., for the "Rev. Dr. E. A. Washburn" scholar- ship, St. Mary's Hall, Shanghai, China, \$40.....	100 00	<i>Green Bay</i> —Christ Church, Foreign.....	5 19
Trinity Church, Domestic, \$75.29; Aaron C. Goodman, General, \$1,000.....	1,075 29	<i>Oakfield</i> —Grace, General.....	4 50
Trinity College Chapel, Foreign.....	17 20		
<i>Meriden</i> —St. Andrew's, Foreign.....	36 00	<b>INDIANA—\$1.83</b>	
<i>Middletown</i> —Holy Trinity Church, Domes- tic, \$10.85; for salary of clergyman at St. Elizabeth's, South Dakota, \$116.21; Foreign, \$56.52.....	183 58	<i>Connersville</i> —Trinity Church, Kemper Missionary Guild, General.....	1 00
<i>New Haven</i> —St. Paul's, Domestic (of which from estate of Miss M. E. Baldwin, \$15.50), \$67; for Bishop Hare's work, South Dakota, \$26.50; Sp. for Bishop Wells, Spokane, \$36.....	129 50	<i>New Castle</i> —St. James', Foreign.....	83
Trinity Church, Sp. for Bishop Wells' work, Spokane, \$175.06; "Anonymous," through the Rev. Dr. Douglas, Sp. for Bishop Wells, Spokane, toward the stip- end of one of his missionary clergy, \$200; Sp. for Bishop Talbot, Wyoming and Idaho, toward the stipend of one of his missionary clergy, \$200; S. S., Sp. for work of Bishop Talbot, Wyo- ming and Idaho, \$120.....	695 06		
Miss S. G. Hotchkiss, Domestic.....	10 00	<b>IOWA—\$51.42</b>	
<i>New Milford</i> —St. John's, General.....	3 00	<i>Burlington</i> —Christ Church, Junior Aux., for "Eliza H. Cook" scholarship, Boone School, Wuchang, China.....	40 00
<i>Norwalk</i> —St. Paul's, "H. L. S.," General, \$20; "E. L. S.," General, \$10.....	30 00	<i>Janesville</i> —Sarah M. Taylor, General.....	11 42
<i>Norwich</i> —Christ Church, for Mexico.....	127 63		
<i>Pine Meadow</i> —St. John's, Foreign.....	2 58	<b>KANSAS—\$31.19</b>	
<i>Putnam</i> —"H. D. P.," Wo. Aux., Sp. for bedsteads for Girls' School, Cape Mount, Africa.....	1 00	<i>Atchison</i> —Trinity Church, Domestic.....	8 30
<i>Riverton</i> —St. Paul's, Foreign.....	2 46	<i>Hutchinson</i> —Grace, Foreign.....	4 55
<i>South Glastonbury</i> —St. Luke's, Foreign.....	2 17	<i>Leavenworth</i> —St. Philip's Mission, Mission- ary Box 92, 507, Colored.....	1 48
<i>South Manchester</i> —St. Mary's, Foreign.....	7 28	<i>Topeka</i> —Grace Cathedral, \$15.17, S. S., \$1.69, General.....	16 86
<i>Stamford</i> —"A Friend," General.....	25 00		
<i>Torrington</i> —Trinity Church S. S., General	3 47	<b>KENTUCKY—\$27.48</b>	
<i>Waterbury</i> —St. John's S. S., Sp. for Bish- op Graves, The Platte.....	50 00	<i>Louisville</i> —St. John's, 30 cts., S. S., \$2.18, General.....	2 48
<i>West Hartford</i> —St. James', Foreign.....	5 85	Mr. Chas. H. Pettet, for "Wm. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Miss L. J. Ellsworth, Sp. for Miss Ward's work, Wuchang, China.....	5 00		
<i>Wethersfield</i> —Trinity Church, Foreign.....	7 40	<b>LEXINGTON—\$5.50</b>	
<i>Windsor</i> —Grace, Foreign.....	15 27	<i>Paris</i> —St. Peter's, through Wo. Aux., For- eign.....	5 50
<i>Winsted</i> —St. James', Domestic, \$6; For- eign, \$6; "A Member," Domestic, \$10; Foreign, \$10.....	32 00		
<i>Woodbury</i> —St. Paul's, General.....	4 25	<b>LONG ISLAND—\$418.12</b>	
<i>Miscellaneous</i> —"C. D. E.," for Mexico, \$5; General, \$45.....	50 00	<i>Brooklyn (Heights)</i> —Grace, Domestic.....	5 00
		<i>(Flatbush)</i> —St. Paul's, Domestic, \$141.56; Foreign, \$28.75.....	170 31
		St. Peter's, Domestic and Foreign.....	35 19
		<i>Cedarhurst</i> —Mrs. Virginia Clark, Domestic	50 00
		<i>College Point</i> —St. Paul's Chapel S. S., for "Muhlenberg" scholarship, St. Mary's School, South Dakota.....	20 00
		<i>Flushing</i> —St. George's, Foreign.....	91 44
		<i>Maspeth</i> —St. Saviour's, Colored.....	25 00
		<i>Northport</i> —Trinity Church, Domestic, \$9; Foreign, \$3; Indian, \$3; Colored, \$3.....	18 00
		<i>Rockville Centre</i> —Ascension, Foreign.....	1 43
		<i>Sag Harbor</i> —Christ Church, Foreign.....	1 75
		<b>LOS ANGELES—\$3.60</b>	
		<i>Anaheim</i> —St. Michael's, Foreign.....	3 60
		<b>MAINE—\$17.98</b>	
		<i>Biddeford</i> —Christ, General.....	1 86
		<i>Old Town</i> —St. James', Domestic, \$1.23; Foreign, \$1.12.....	2 35
		<i>Saco</i> —Trinity Church, General.....	6 52
		<i>Miscellaneous</i> —Branch Junior Aux., Gen- eral.....	7 25
		<b>MARYLAND—\$311.52</b>	
		<i>Allegheny Co.</i> —St. George's Parish, Foreign	10 23
		<i>Anne Arundel Co.</i> —St. James' Parish (of which St. Mark's Chapel, 63 cts.), For- eign.....	7 38
		<i>Baltimore City</i> —Grace, Mrs. Jas. R. Clark, Wo. Aux., for "William V. Clark Memo- rial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
		Holy Trinity, Foreign.....	10 00
		Memorial, General.....	37 25
		St. Bartholomew's, Domestic and Foreign	53 78
		St. Michael and All Angels', Foreign, \$30; Wo. Aux., General, \$23.....	53 00
		St. Paul's, in memoriam "L. C. A.," Do- mestic.....	5 00
		<i>Baltimore Co. (Catonsville)</i> —St. Timothy's, Domestic, \$1; Foreign, \$1; Indian, \$1; Colored, \$1; Wo. Aux., Sp. for Mr. Osuga's orphanage, Japan, \$20; Sp. for Rev. L. L. Kinsolving's work, Brazil, \$67	91 00
<b>DELAWARE—\$133.10</b>			
<i>New Castle</i> —"A Contributor," Foreign....	10 00		
<i>Wilmington</i> —Chapel of the Good Shep- herd, Bishopstead, Domestic, \$6.07; Foreign, \$6.07.....	12 14		
Trinity Church, Domestic, \$52.37; Sp. for Rev. L. L. Kinsolving's work in Brazil, \$13.69; Junior Aux., Sp. for Bishop Graves, The Platte, \$20.....	85 96		
<i>Miscellaneous</i> —Aid Association, for sal- ary of Rev. Henry Forrester, Mexico....	25 00		
<b>EAST CAROLINA—\$9.35</b>			
<i>Edenton</i> —St. John Evangelist S. S., Gen- eral.....	2 15		
<i>Hamilton</i> —St. Martin's, Domestic, \$1.42; Foreign, \$1.28.....	2 70		
<i>Hertford</i> —Holy Trinity Church, Wo. Aux., General.....	4 50		
<b>EASTON—\$26.70</b>			
<i>Cecil Co. (Elkton)</i> —Trinity Church, Gen- eral.....	11 45		
<i>Kent Co. (Fairlee)</i> —St. Paul's, General....	2 50		
"I. M.," General.....	2 50		
<i>(Chestertown)</i> —Emmanuel Church, Wo.			

<i>(Sparrow's Point)</i> —St. Matthew's, "X.Y. Z.," General.....		1 00
<i>Howard and Anne Arundel Co's.</i> —Trinity Parish, Foreign.....	13 24	
<i>Washington Co. (Sharpsburgh)</i> —St. Paul's, Foreign.....	1 00	
<i>(Smithsburg)</i> —St. Anne's, Foreign.....	64	
<i>(Loppon's Cross Roads)</i> —St. Mark's, Foreign.....	1 00	
<i>Miscellaneous</i> —"Four Friends," for scholarship in boarding-school at Anvik, Alaska.....	2 00	
<b>MASSACHUSETTS—\$2,374.49</b>		
<i>Amherst</i> —Grace, General.....	49 35	
<i>Ashfield</i> —St. John's, General.....	26	
<i>Belmont</i> —All Saints', Foreign.....	5 40	
<i>Boston</i> —Advent, "A Parishioner," Domestic, \$5; Foreign, \$5; "A Member Woman's Auxiliary," in memory of Miss Mary Mailes, for Japan, \$1.....	11 00	
<i>Emmanuel Church</i> , Foreign.....	1,300 00	
<i>St. Barnabas</i> ', Foreign.....	103 53	
<i>St. Matthew's</i> , by "H. W. N.," Domestic, \$15; Foreign, \$15.....	30 00	
<i>(Roxbury)</i> —St. James', Foreign.....	58 08	
<i>(Highlands)</i> —St. John's, Domestic, \$3.10; Foreign, \$3.10; General, \$23.25.....	34 20	
<i>St. Stephen's</i> , Indian, \$37.38; Colored, \$37.37.....	74 75	
<i>Trinity Church</i> , Young Woman's Bible Class, for "Trinity" scholarship, St. Mary's School, South Dakota.....	60 00	
<i>Cambridge</i> —Christ Church, "A Member," Wo. Aux., Sp. for salary of Dr. Forsythe, Indian Territory.....	5 00	
Alumni of Episcopal Theological School, salary of Mr. Roots, China.....	500 00	
<i>St. James' S. S. Missionary Society</i> , Japan.....	2 85	
<i>Clinton</i> —Church of the Good Shepherd, Foreign.....	5 68	
<i>Danvers</i> —Calvary, Foreign.....	8 41	
<i>Dedham</i> —Church of the Good Shepherd, "A Member," Foreign.....	6 00	
<i>Greenfield</i> —Mrs. Jas. S. Grinnell, Sp. for Church of Our Saviour, Rio Grande, Brazil.....	5 00	
<i>Hyde Park</i> —Grace B. Gidney, Alaska.....	2 00	
<i>Lynn</i> —St. Stephen's S. S., Sp. for "Marian Halliday" crib, St. Mary's Orphanage, Shanghai, China.....	30 00	
<i>Longwood</i> —Church of Our Saviour, "Mite Chest," Domestic.....	15 57	
<i>Marblehead</i> —St. Michael's, Foreign.....	4 68	
<i>Pittsfield</i> —St. Stephen's, Domestic and Foreign.....	8 00	
<i>Sheffield</i> —Christ Church, Foreign.....	5 00	
<i>Taunton</i> —St. Thomas', Foreign, \$5; Wo. Aux., Sp. for salary of Dr. Forsythe, Indian Territory, \$10.....	15 00	
<i>Watertown</i> —Church of the Good Shepherd, Foreign, \$2; General, \$7.73.....	9 73	
<i>Winchester</i> —Epiphany S. S., "Winchester" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	
<b>MICHIGAN—\$141.89</b>		
<i>Detroit</i> —St. Paul's, Foreign, \$45.50; Alaska, \$25.....	70 50	
<i>Trinity Church</i> , General.....	8 39	
<i>Flint</i> —Estate of James B. Walker, Foreign.....	5 00	
<i>Jackson</i> —St. Paul's, Domestic, \$25; Foreign, \$80.....	55 00	
<i>Wyandotte</i> —St. Stephen's, Foreign.....	2 50	
<b>MILWAUKEE—\$13.88</b>		
<i>Kenosha</i> —St. Matthew's, Domestic.....	12 38	
<i>Racine</i> —St. Stephen's Mission, Domestic and Foreign.....	1 50	
<b>MINNESOTA—\$60.19</b>		
<i>Faribault</i> —Contents of Mite Chest, General.....	2 00	
<i>St. Paul</i> —St. Peter's, Wo. Aux., Sp. for Miss Carter's work, Minnesota.....	5 00	
"A Thank Offering," General.....	4 00	
<i>Willmar</i> —St. Luke's, Foreign.....	2 07	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Miss Carter's work, Minnesota, \$15.72; Sp. for Bishop McKim's work, Japan, \$15.70; Sp. for Mrs. A. B. Hunter's work, Raleigh, North Carolina, \$15.70.....	47 12	
<b>MISSISSIPPI—\$18.65</b>		
<i>Holly Springs</i> —Christ Church, Wo. Aux., General.....	4 00	
<i>Port Gibson</i> —St. James', Domestic, \$2.65; Foreign, \$4.....	6 65	
<i>Vicksburg</i> —Christ Church, Japan.....	8 00	
<b>MISSOURI—\$55.16</b>		
<i>Kirkwood</i> —Grace, Sp. for famine sufferers in India.....	5 00	
<i>Moberly</i> —Christ Church, Foreign.....	2 06	
<i>Old Orchard</i> —Emmanuel Church, Domestic and Foreign.....	4 45	
<i>St. Louis</i> —Holy Communion, Foreign.....	5 00	
St. Peter's, Domestic and Foreign.....	38 65	
<b>NEBRASKA—\$73.58</b>		
<i>Ashland</i> —St. Stephen's, Wo. Aux., Foreign.....	2 50	
<i>Beatrice</i> —Christ Church, Wo. Aux., Foreign, \$5; Domestic, \$5.....	10 00	
<i>Falls City</i> —St. Thomas', Wo. Aux., Sp. for Bishop Graves, The Platte.....	1 08	
<i>Lincoln</i> —Holy Trinity Church, Wo. Aux., Foreign, \$10; Domestic, \$10.....	20 00	
<i>Omaha</i> —All Saints', Wo. Aux., Domestic.....	10 00	
St. John's, Wo. Aux., Foreign.....	5 00	
Trinity Church, Wo. Aux., Domestic.....	25 00	
<b>NEWARK—\$310.19</b>		
<i>Belleville</i> —Christ Church, Foreign.....	6 81	
<i>Englewood</i> —St. Paul's, Domestic.....	25 39	
<i>Glen Ridge</i> —Christ Church, Babies' Branch, Sp. for bedsteads, Cape Mount, Africa.....	1 30	
<i>Newark</i> —Trinity Church, Foreign.....	244 63	
<i>Orange</i> —Jane M. Phillips, Colored.....	1 00	
(East)—"A Thank Offering," General.....	2 00	
<i>Ridgewood</i> —Christ Church, Domestic and Foreign.....	29 06	
<b>NEW HAMPSHIRE—\$19.02</b>		
<i>Lancaster</i> —St. Paul's, Domestic, \$5.65; Foreign, \$5.65.....	11 30	
<i>Sanbornville</i> —St. John the Baptist's, Domestic and Foreign.....	7 72	
<b>NEW JERSEY—\$237.83</b>		
<i>Bound Brook</i> —St. Paul's, Foreign.....	30 00	
<i>Burlington</i> —St. Mary's, A Member, Wo. Aux., Sp. for Miss Carter's lace teachers' salaries, Minnesota.....	1 00	
<i>Camden</i> —St. Paul's, Wo. Aux., Sp. for Miss Carter's lace teachers' salaries, Minnesota.....	32	
<i>Cranford</i> —Trinity Church, Wo. Aux., Sp. for support of Kimura San, Japan.....	3 00	
<i>Florence</i> —St. Stephen's, Foreign.....	10 00	
<i>Freehold</i> —St. Peter's, Miss Anna Schultes, Indian.....	3 39	
<i>Haddonfield</i> —Grace, Sp. for Rev. L. L. Kinsolving, Brazil.....	11 35	
<i>Lakewood</i> —Mrs. S. L. Galpin, Domestic.....	15 00	
<i>Moorestown</i> —Trinity Church, Foreign, \$5; Wo. Aux., Sp. for Matron's salary, Rescue Mission, Columbia, South Carolina, \$4.50; Sp. for Archdeacon Joyner for scholarship, South Carolina, \$5; Sp. for scholarship in Bishop Payne Divinity School, Southern Virginia, \$3.....	17 50	
<i>Mount Holly</i> —St. Andrew's, Foreign.....	12 72	
<i>New Brunswick</i> —Christ Church, Domestic.....	33 75	
<i>Plainfield</i> —Holy Cross, Wo. Aux., Sp. for support of Kimura San, Japan.....	6 00	
<i>South Amboy</i> —Christ Church, Sp. for Matron's salary, Rescue Mission, Columbia, South Carolina.....	3 00	
<i>Trenton</i> —St. Michael's, Foreign.....	22 82	
Union Meeting of Parishes, Foreign.....	10 00	
<i>Tom's River</i> —Christ Church, General.....	10 00	
<i>Vineland</i> —Trinity Church, General.....	16 30	
<b>NEW YORK—\$10,875.02</b>		
<i>Callicoon</i> —St. James', Domestic, \$2.31; Foreign, \$1.02.....	3 33	
<i>Castleton</i> —St. Mary's, through Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa.....	10 00	
<i>Clifton</i> —St. John's, through Wo. Aux., for "Staten Island Nos. 1 and 2".....		



scholarships, St. John's Mission, Cape Mount, Africa.....	10 50	son Fund" for a scholarship in Bishop Garrett's school, Dallas, Texas, \$75....	100 00
<i>Cold Spring</i> —St. Mary's, General.....	20 50	( <i>Forham</i> )—St. James', "A Member,"	
<i>Irvington-on-Hudson</i> —St. Barnabas', Domestic.....	68 81	Wo. Aux., Sp. for Rev. J. J. P. Perry, Brunswick, Georgia.....	10 00
<i>Matteawan</i> —St. Luke's, Branch Wo. Aux., Sp. for life insurance, New Mexico and Arizona.....	2 50	St. John's Chapel, Domestic.....	252 00
<i>New Brighton</i> —Christ Church, Foreign, \$111.29; through Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa, \$23.50.....	134 79	St. John Evangelist's, Wo. Aux., Alaska. St. Luke's Chapel, Domestic.....	11 50 15 00
<i>Newburgh</i> —St. George's, Sp. for Rev. L. W. Applegate, for Olympia (of which Wo. Aux., \$25).....	50 00	St. Michael's, General, \$2.28; Wo. Aux., Sp. for Domestic Contingent Fund, \$1. St. Thomas', Young Woman's Missionary Society, through Niobrara League, for "Substitute" scholarship, St. Elizabeth's School, South Dakota, \$60; Wo. Aux., Sp. for Miss Carter's Indian work, Minnesota, \$100; Sp. for Domestic Contingent Fund, \$20; Sp. for scholarship in St. Mary's School, Dallas, Texas, \$100; Sp. for woman helper in Utah, \$40.....	3 28 320 00
<i>New Dorp</i> —S. S., Sp. for St. Elizabeth's School, South Dakota.....	7 00	Trinity Church, Domestic.....	104 41
<i>New York</i> —All Souls', Domestic.....	205 18	Trinity Chapel, Domestic (of which for missions in Wyoming and Idaho, \$25), \$540; Indian (of which for missions in Wyoming and Idaho, \$25), \$30; Colored, \$30; Missionary Relief Society, Wo. Aux., Sp. for Rev. Mr. Beer's church building at Juneau, Alaska, \$100; through Niobrara League, for salary of Miss Francis, South Dakota, \$54.....	754 00
Ascension, Domestic, \$170; Colored, \$50; Foreign, \$160; for Bishop Whipple's work among Indians, Minnesota, \$3; Sp. for Rev. Mr. Kinsolving's work in Brazil, \$2; Sp. for Rev. H. P. Nichols, for work among Swedes, South Minneapolis, Minnesota, \$50; Sp. for Bishop Barker, Olympia, \$75; General, \$229.02.....	739 02	From "A Member of Wo. Aux.," for Domestic Missionary Bishop's salary.....	3,000 00
Calvary, through Niobrara League, for teacher's salary, St. John's School, South Dakota, \$55.25; Children's League, toward support of a child in St. Elizabeth's School, South Dakota, \$5.....	60 25	"One who was absent when offering was taken in Church".....	250 00
Calvary Chapel, Domestic, \$22.50; Foreign, \$15.....	37 50	C. M. Hyde, for salary of Rev. Mr. Forrester, Mexico.....	200 00
Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund, \$10; Sp. for Miss Carter's Indian work, Minnesota, \$7.....	17 00	"A Friend," Woman's Central Committee, for salary of Rev. Mr. Forrester, Mexico.....	100 00
Grace, Domestic, \$80; Niobrara League, Indian, \$436.20; for teachers' salary, South Dakota, \$420; Mrs. J. M. Lawton, for "James M. Lawton" (In Memoriam) scholarship, \$60; for "Robert Anderson" (In Memoriam) scholarship, \$60, both in St. Paul's School, South Dakota; Mrs. Kingsland, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., for "Catharine L. Wolfe Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Grace Church" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	1,166 20	Mrs. Julia Merritt, for salary of Rev. Mr. Forrester, Mexico.....	100 00
Heavenly Rest, Domestic and Foreign.....	1,211 72	M. L. Potter, Domestic and Foreign.....	100 00
Holy Apostles', "A Member," through Niobrara League, for "J. P. Lundy" scholarship, \$60, "R. C. Rogers" scholarship, \$60, both in St. Mary's School, South Dakota; Mrs. Baylies, Wo. Aux., for Rev. H. Forrester, Mexico, \$25.....	145 00	The Misses Collins, for "Mary A. Twing" scholarship, St. Mary's School, South Dakota.....	60 00
Holy Communion, Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00	Miss Mary E. Robert, Domestic, \$30; Foreign, \$30.....	60 00
Incarnation, Foreign, \$557.30; Sp. for Miss Carter's Indian work, Minnesota, \$15.....	572 30	Mrs. John B. Norris and Mrs. Wm. R. McCready, through Niobrara League, for "Compo" scholarship, St. Mary's School, South Dakota.....	60 00
St. Ann's, General.....	3 00	H. L. Clarkson, Domestic and Foreign... Miss Angelica Church, towards Rev. Mr. Forrester's salary, Mexico.....	50 00 25 00
St. Bartholomew's Missionary Society, for "Samuel Cooke" scholarship, St. John's College, China, \$60; St. Margaret's Society, for "Emma W. Cooke" scholarship, St. Mary's Hall, China, \$40; through Niobrara League, Miss Prall, for "Bishop Hare" scholarship, St. John's School, South Dakota, \$60; Mrs. Ten Broeck, for "Ten Broeck" (In Memoriam) scholarship, St. John's School, South Dakota, \$60; Mrs. Hustace, for "Rev. H. E. Montgomery" scholarship, St. Elizabeth's School, South Dakota, \$60; Wo. Aux., Sp. for Bishop Graves, The Platte, \$25; through Wo. Aux., Sp. for Domestic Contingent Fund, \$50.....	355 00	Mrs. K. D. Lawrence, Sp. for church at Juneau, Alaska.....	25 00
St. Clement's, "A Member," through Niobrara League, for "Henry S. T." (In Memoriam) scholarship, \$60, "Edward T." (In Memoriam) scholarship, \$60, both in St. John's School, South Dakota	120 00	"T. N. J. C.," Foreign.....	20 00
St. George's, Mrs. Seth Low, through Niobrara League, Sp. for Mr. Hersey, missionary to Mojave Indians, Arizona, \$25; Wo. Aux., for "Elizabeth Hender-		"Organist," General.....	20 00
		Mrs. B. J. Beach, Foreign.....	15 00
		Miss E. R. James, Domestic.....	10 00
		G. C. Smith, Colored.....	10 00
		"F. E. W.," Domestic.....	5 00
		Society of Busy Workers, Sp. for Turtle Mountain Indians, North Dakota.....	5 00
		Domestic Committee, Wo. Aux., Sp. for North Dakota.....	3 60
		"Two Members," Wo. Aux., Colored.....	2 00
		Miss Bogart, Wo. Aux., Sp. for support of St. Mary's Day-schools, China.....	1 00
		"Friends," Wo. Aux., China (of which two little girls 13 cts.).....	75
		<i>Piermont</i> —Christ Church, Foreign.....	6 72
		<i>Poughkeepsie</i> —Branch Wo. Aux., Sp. towards repairing Jane Bohlen School, Wuchang, China, \$50; Foreign, \$11.30..	61 30
		<i>Richmond</i> —St. Andrew's, through Wo. Aux., for "Staten Island" scholarships, Nos. 1 and 2, St. John's Mission, Cape Mount, Africa, \$6; Sp. for rebuilding Jane Bohlen Memorial School, Wuchang, China, \$7.75.....	13 75
		<i>Scarsdale</i> —St. James', Domestic, \$3; Indian, \$4; General, \$21.....	28 00
		<i>Sing Sing</i> —St. Paul's, Mrs. Strong, Wo. Aux., for "Edward W. Strong Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
		Trinity Church, Sp. for Bishop Johnston, Western Texas.....	40 00
		<i>Tuxedo</i> —St. Mary's, General.....	58 51
		<i>Yonkers</i> —"K. C. B.," Foreign.....	5 00
		<i>Miscellaneous</i> —Dutchess Co., Wo. Aux.,	

Sp. for a donkey for Dr. Walrath, Cape Mount, Africa.....	2 00	(West)—St. Mary's, for Spokane, \$5; Junior Aux., Japan, \$6.08; Africa, \$4.80; China, \$4.49.....	20 32
<b>NORTH CAROLINA—\$26.97</b>		St. Matthias' S. S., Sp. for Rev. T. S. Tyng, Tokyo, Japan.....	43 69
Halifax—St. Mark's, Domestic, \$1.76; Foreign, \$1.41.....	3 17	(Germantown)—St. Michael's, Domestic, \$141.42; Foreign, \$5.....	146 42
Hillsboro—St. Matthew's, Foreign.....	5 15	(Chestnut Hill)—St. Paul's, for St. Paul's College, Tokyo, Japan.....	94 27
Oxford—Horne Military School, Foreign, \$5.19; Japan, \$2.66.....	7 85	St. Peter's, Foreign, \$381.37; A Member, Wo. Aux., Sp. for support of Mr. Hersey, Arizona, \$25; Sp. for St. Paul's Industrial School, Lawrenceville, Southern Virginia, \$25.....	431 37
Scotland Neck—Trinity, Domestic, \$3.91; Foreign, \$3.89.....	7 80	(Germantown)—St. Peter's, Foreign, \$254.28; S. S., Wo. Aux., Sp. for "H. H. Houston" scholarship, Hebron, Palestine, \$25; for "St. Peter's" scholarship, High School, Cuttington, Africa, \$40; Sp. for scholarship in St. Mary's Orphanage, China, \$30; Sp. for Miss Marston's work, India, \$15.....	364 28
Wilson—St. Timothy's, Domestic, \$1.50; Foreign, \$1.50.....	8 00	(West)—Church of the Saviour S. S., Junior Aux., for "W. W. Farr" memorial scholarship, St. John's School, Cape Mount, Africa, \$25; for "Church of the Saviour" scholarship in St. John's School, South Dakota, \$60.....	85 00
<b>OHIO—\$76.34</b>		(Oxford)—Trinity Church, Wo. Aux., General.....	15 95
Akron—Church of Our Saviour, Colored... St. Paul's, Colored, \$5.53; Foreign, \$15.05	20 58	Cash through the Treasurer, Domestic, \$500; Foreign, \$200; Colored, \$100; Indian, \$100.....	900 00
Cleveland—Grace, Colored.....	1 25	"P. A. W.," Sp. for Miss Carter's Indian work, Minnesota.....	100 00
Cuyahoga Falls—St. John's, Colored.....	4 21	Indian Hope Association, Sp. for Bishop Gilbert, for Birch Cooley, Minnesota, \$21.72; Sp. for Miss Carter's lace workers, Minnesota, \$50.25.....	72 00
East Plymouth—St. Matthew's, Foreign.....	1 13	Rev. A. L. Elwyn, for "M. M. E." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota.....	30 00
Elvira—St. Andrew's, Foreign.....	5 30	"E. N. B.," for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00
Lima—Christ Church, Colored.....	5 00	Miss Hannah S. Biddle, for "Fidelitas" scholarship, St. Paul's School, South Dakota.....	30 00
Medina—St. Paul's, Domestic and Foreign	6 45	Mrs. J. Nicholas Mitchell, Wo. Aux., for salary of Bible-reader at Wuchang, China.....	25 00
Oberlin—Christ Church, Foreign.....	2 37	Miss Stillé's class, Wo. Aux., Japan.....	13 77
Toledo—St. John's, Colored.....	12 85	Memorial to "M. V. C." General.....	3 33
Youngstown—St. John's, Foreign.....	15 20	Upper Providence—St. Paul's Memorial S. S., China.....	4 76
<b>OREGON—\$62.60</b>		Miscellaneous—Foreign Committee, Wo. Aux., salary of Miss Malles' successor, Japan, \$50; Sp. for typewriter for office of St. John's College, China, \$7.25.....	57 25
Astoria—Grace, Wo. Aux., for support of a Bible-woman in China.....	5 00	<b>PITTSBURGH—\$754.30</b>	
Baker City—St. Stephen's, General.....	2 00	Allegheny—Mr. and Mrs. Felix R. Brunot, through Wo. Aux., for Rev. Mr. Forrester's salary, Mexico.....	100 00
Empire—St. Luke's, Foreign.....	55	Erie—St. Paul's, Sp. for Bishop Spalding, Colorado.....	72 00
Eugene—Prof. John D. Letcher, Domestic, \$10; Foreign, \$13.....	23 00	Miles Grove—Grace Mission, Domestic and Foreign.....	6 31
Grant's Pass—St. Luke's, General.....	1 50	New Castle—Trinity Church, General.....	10 76
Portland—St. David's, Foreign.....	9 52	Oakmont—St. Thomas', "A Member," Wo. Aux., Domestic and Foreign.....	200 00
St. Mark's, Foreign.....	5 81	Pittsburgh—Calvary, Wo. Aux., Sp. for St. Augustine's School, Raleigh, North Carolina, \$20; Foreign, \$103.25.....	123 25
St. Matthew's, Domestic.....	5 00	St. Andrew's, Foreign, \$48.70; Wo. Aux., Sp. for Bishop Gray's work among Seminole Indians, \$50.....	98 70
St. Stephen's, Domestic and Foreign.....	6 00	St. James', Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
Salem—Branch Wo. Aux., for Bishop Rowe's work in Alaska.....	1 10	St. Peter's, Dr. Mackay Guild, Wo. Aux., Sp. for St. Augustine's School, Raleigh, North Carolina.....	10 00
Skapanon—St. Thomas'-by-the-Sea, Domestic, \$1.65; Foreign, \$1.47.....	8 12	Trinity Church, Domestic and Foreign.....	101 51
<b>PENNSYLVANIA—\$10,806.52</b>		Sewickley—St. Stephen's, General.....	10 00
Lower Merion (Bryn Mawr)—Church of the Redeemer, Jun. Aux., Sp. for the Bishop of Kansas, \$10; Sp. for Bishop Wells, Spokane, \$3; Sp. for Miss Bull, Osaka, Japan, \$6; Sp. for Miss Marston, India, \$5.....	24 00	Uniontown—St. Peter's, \$14.14, S. S., \$2.63, Foreign.....	16 77
Junior Aux., Sp. for Bishop Wm. Stevens Perry, Davenport, Iowa, \$15; Sp. for Rev. Mr. Perry, Brunswick, Ga., \$10.....	25 00	<b>QUINCY—\$11.70</b>	
Norwood—St. Stephen's (additional), General.....	1 00	Limestone—Christ Church, Foreign.....	3 70
Philadelphia—Advent, General.....	45 00	Peoria—J. A. and Nettie Dickinson, Domestic and Foreign.....	2 00
(Moyamensing)—All Saints' S. S., Domestic.....	25 00		
(Germantown)—Calvary, Foreign.....	187 00		
Chapel of Christ Church Hospital, Foreign, \$15.57; Sp. for Alaska, \$1.....	16 57		
Episcopal Hospital Mission, Bishop Morris class, \$5, William Welsh Bible class, \$5, for salaries of missionaries... Holy Apostles', A Member, Sp. for Bishop Rowe, Alaska, \$100; Chapter 318, Brotherhood of St. Andrew, Foreign, \$12.56.....	112 56		
Holy Trinity Church, Foreign, \$5,818.70; Sp. for Brazil, \$300; Mexico, \$200.....	6,318 70		
Holy Trinity Memorial Chapel, Foreign.....	20 70		
Nativity, Wo. Aux., Domestic.....	25 00		
(Roxborough)—St. Alban's, Junior Aux., Sp. for bedsteads, Cape Mount schools, Africa.....	1 30		
(Kensington)—St. Barnabas', "Bishop Whipple" scholarship, \$30, "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota.....	60 00		
(Hestonville)—St. James' S. S., Junior Aux., General.....	8 15		
St. James', Domestic, \$398.32; Foreign, \$219.43; Colored, \$71.50.....	689 25		
St. John Chrysostom's, Domestic and Foreign.....	30 00		
St. Jude's, Foreign.....	50 00		
(Germantown)—St. Luke's, Foreign.....	195 67		
St. Mark's, Domestic, \$200; China, \$94.21. (Wissahickon)—St. Martin's-in-the-Fields, Foreign.....	294 21		
	200 00		



Mrs. Samuel Wilkinson, General.....	1 00	VERMONT—\$82.20	
Princeton—Mrs. Daniel Smith, Foreign....	5 00	Lyndonville—St. Peter's, China.....	1 40
RHODE ISLAND—\$653.12			
Ashton—St. John's, Foreign.....	4 07	Manchester Centre—Zion, Foreign, \$3.80; General, \$1.....	4 60
Central Falls—St. George's, Wo. Aux., for salary of Miss Bull, Japan.....	11 00	Royalton—Miss G. M. Denison, General...	10 00
Lonsdale—Christ Church, Wo. Aux., for salary of Miss Bull, Japan.....	10 00	Sheldon—Grace, The Misses Whittemore and Miss Green, General.....	1 00
Providence—Grace, for support of a scholar, South Dakota, \$20; Christian Endeavor Society, Sp. for Bishop Fer- guson, Africa, \$10.....	30 00	Vergennes—St. Paul's, General.....	10 00
St. Stephen's, Foreign.....	451 05	Miscellaneous—Branch Wo. Aux., Sp. for education of a Colored student, under Rev. E. N. Joyner, Columbia, South Carolina, \$45; Sp. Domestic Contingent Fund, \$10.....	55 00
"In Sacred Memory A. S. B." for salary of Rev. Henry Forrester, Mexico.....	2 00	VIRGINIA—\$208.83	
Westerly—Christ Church, Wo. Aux., Sp. for Miss Bull, for St. John's Orphanage, Japan.....	20 00	Albemarle Co. (Greenwood)—Emmanuel Church, Foreign.....	2 50
Woonsocket—St. James', Wo. Aux., for salary of Miss Bull, Japan.....	5 00	(Cismont)—Grace, Wo. Aux., Sp. for "Helen Dickinson" scholarship, Osuga Orphanage, Japan.....	25 00
Miscellaneous—Mrs. Gammell, Wo. Aux., for "Harriet Ives" scholarship, High School, Cuttington, Africa, \$40; for "Harriet Ives" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40.....	80 00	Alexandria Co. (Alexandria)—St. Paul's, "A Member," Domestic, \$3; Foreign, \$3 Clarke Co. (Milwood)—Christ Church, Wo. Aux., for "William Norborne Nelson" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
Miss J. M. Clarke, Wo. Aux., for "Susan Carrington Clarke" (Advanced) schol- arship, St. John's Mission, Cape Mount, Africa.....	40 00	Fairfax Co. (Chantilly)—Christ Church, Domestic and Foreign.....	1 01
SOUTH CAROLINA—\$183.60		(Herrndon)—St. Timothy's, Domestic and Foreign.....	6 68
Arthurs—Mission, General.....	60	Fauquier Co. (Remington)—St. Luke's, Wo. Aux., General.....	2 50
Charleston—Holy Communion, Foreign, \$10; Wo. Aux., Sp. for new building, Jane Bohlen School, Wuchang, China, \$10.....	20 00	Frederick Co. (Winchester)—Christ Church, General.....	36 74
William Johnson, General.....	25 75	Hanover Co.—Fork Church, Junior Aux., Sp. for support of little girl in Mr. Osuga's Orphanage, Japan.....	6 25
Cheraw—"A Friend, In Memoriam," For- eign.....	5 00	St. Paul's, Wo. Aux., Sp. for support of little girl in Mr. Osuga's Orphanage, Japan.....	5 00
Columbia—St. Anna's, General.....	1 00	Henrico Co. (Richmond)—Grace S. S., for "Susie Morris" scholarship, St. Mar- garet's School, Tokyo, Japan.....	20 00
Trinity Church, Foreign.....	74 02	(Richmond)—Holy Trinity Church, For- eign.....	27 25
Eastover—St. Thomas', Sp. for Bishop Ferguson, Africa.....	1 15	(Richmond)—Monumental, Wo. Aux., Sp. for building church at Mayebashi, Japan.....	11 20
Greenville—Christ Church, Domestic, \$6.57; Foreign, \$21.85.....	28 42	Orange Co. (Gordonsville)—Susie and Parker Patton, Sp. for Mr. Osuga's Orphanage, Japan.....	3 00
Lexington Co.—St. Ann's, Sp. for Bishop Ferguson, Africa.....	1 82	Prince William Co. (Haymarket)—St. Paul's, Domestic, \$9.65; Foreign, \$9.65.	19 30
Peake—St. Simon's, Sp. for Bishop Fer- guson, Africa.....	1 00	Rockingham Co. (Lynnwood)—Mrs. Serena H. Lewis and daughter, General.....	3 00
Spartanburg—Advent, Foreign.....	18 65	Westmoreland Co. (Hague)—Cople Parish, General.....	8 40
Summerville—St. Paul's, Foreign.....	9 19	WASHINGTON—\$1,506.01	
Miscellaneous—"A. S. C.," Sp. for Bishop Ferguson, Africa.....	2 00	Washington (D. C.)—Ascension, Domestic, \$1; Indian, \$1, Colored, \$1; Foreign, \$1.	4 00
SOUTHERN OHIO—\$31.50		Epiphany, Domestic and Foreign, \$400; Sp. for Bishop Talbot, Wyoming and Idaho, \$25.....	425 00
Cambridge—St. John's, Foreign.....	6 50	St. John's, Domestic, \$50; Indian, \$1; Colored, \$1; Foreign, \$67; General, \$2; Domestic and Foreign, \$624.96; Sp. for Bishop Millsbaugh, Kansas, \$100; Sp. for Rev. Mr. Kinsolving's work, Brazil, \$52; Sp. for Church of Our Saviour, Rio Grande, Brazil, \$5.....	902 96
Cincinnati—St. Paul's, Mrs. S. L. Thom- son, Wo. Aux., Sp. for Miss Colby's work, Leech Lake, Minnesota.....	25 00	St. Mark's Pro-Cathedral, Domestic, \$23.15; Foreign, \$26.45.....	49 60
SOUTHERN VIRGINIA—\$143.20		"L. M. A.," Sp. for Miss Carter's lace- workers, Minnesota.....	10 00
Augusta Co. (Staunton)—Trinity Church, Branch Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	6 00	(Georgetown)—Grace, Missionary Society, General.....	6 05
Dinwiddie Co. (Petersburg)—Grace, Wo. Aux., Sp. for Industrial School for Women, Aomori, Japan.....	20 00	St. John's, Foreign.....	50 00
Elizabeth City Co. (Hampton)—St. John's, Domestic, \$10.97; Foreign, \$12.65.....	23 62	"A Churchwoman," Mexico.....	25 00
Henry Co. (Martinsville)—Christ Church, Foreign.....	5 00	"Hope," for salary of Rev. Henry For- rester, Mexico.....	10 00
Norfolk Co. (Portsmouth)—Trinity Church, Foreign.....	42 54	Prince George's Co. (Collington)—Holy Trinity Church, Foreign.....	17 40
Branch Wo. Aux., Sp. for Indian Hos- pital, Fort du Chesne, Utah.....	25 00	(Beltsville)—St. John's, Domestic and Foreign.....	6 00
Roanoke Co. (Salem)—Branch Wo. Aux., Domestic and Foreign.....	2 00	WESTERN MICHIGAN—\$50.48	
Warwick Co. (Newport News)—St. Paul's, General.....	19 04	Allegan—Church of the Good Shepherd, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	50
SPRINGFIELD—\$22.30			
Alton—St. Paul's, General.....	3 50		
Springfield—St. Paul's Pro-Cathedral, Do- mestic and Foreign.....	18 80		
TEXAS—\$10.45			
Calvert—Epiphany, Foreign.....	3 50		
Columbia—Mrs. John Adriance, General...	5 00		
Harrisburg—Holy Cross, Domestic.....	1 95		

<i>Battle Creek</i> —St. Thomas', Wo. Aux., for "Dr. Cumming" scholarship, St. Paul's School, South Dakota, \$5; Sp. for "Little Cot," St. Mary's Orphanage, Shanghai, China, \$5.....	10 00	ARIZONA—\$7.50 <i>Tucson</i> —Grace, \$2.50, Mrs. V. O. Gee, \$5, Foreign.....	7 50
<i>Benton Harbor</i> —Holy Trinity Church, Foreign.....	4 15	ASHEVILLE—\$13.66 <i>Asheville</i> —Trinity Church, "Mrs. J. G. M.," Mite-chest, Domestic.....	2 50
<i>Grand Rapids</i> —St. Mark's, Wo. Aux., for "Dr. Cumming" scholarship, St. Paul's School, South Dakota.....	13 00	<i>Bowman's Bluff</i> —Gethsemane, General....	1 46
<i>Hastings</i> —Emmanuel Church, Foreign, \$9.58; Wo. Aux., for "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, Japan, \$6.25.....	15 83	<i>Brevard</i> —St. Philip's, Domestic.....	2 70
WEST MISSOURI—\$11.00 <i>Westport</i> —St. Paul's, Foreign.....	11 00	<i>Lincolnton</i> —St. Luke's, General.....	7 00
WESTERN NEW YORK—\$1,142.73 <i>Addison</i> —Church of the Redeemer, Foreign.....	2 52	DULUTH—\$86.00 <i>Duluth</i> —St. Paul's, Foreign, \$36; Wo. Aux., salary of Miss Ward, China, \$50.....	86 00
<i>Batavia</i> —St. James', Wo. Aux., Sp. for life insurance of Bishop Graves, China.....	5 00	IDAHO—\$11.45 <i>Boise City</i> —St. Michael's, Domestic and Foreign.....	5 60
<i>Branchport</i> —St. Luke's, Foreign.....	5 69	<i>Casper</i> —St. Mark's, Domestic and Foreign.....	1 40
<i>Buffalo</i> —Church of the Good Shepherd, Foreign.....	5 34	<i>Mountain Home</i> —St. James', Domestic and Foreign.....	50
St. Paul's, Wo. Aux., for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; salary of Miss Mann, Japan, \$10; Sp. for Miss Taylor, Nevada, \$10; Sp. for King Hall, Washington, D. C., \$10; Sp. for Rev. E. N. Joyner's work, South Carolina, \$20; S. S., General, \$29.08.....	83 08	<i>Pocatello</i> —Trinity Church, Domestic and Foreign.....	1 85
Trinity Church, Wo. Aux., for salary of Miss Francis, South Dakota, \$25; salary of Miss Mann, Japan, \$10; Sp. for St. Mary's School, Dallas, \$5; Sp. for Training House, China, \$10.....	50 00	<i>Wallace</i> —Holy Trinity Church, Domestic and Foreign.....	75
J. R. H. Richmond, Sp. for Bishop Wells' work, Spokane.....	5 00	<i>Weiser</i> —St. Luke's, Domestic and Foreign.....	1 35
<i>Canandaigua</i> —St. John's, Foreign, \$5.89; Sp. for Church of Our Saviour, Rio Grande, Brazil, \$25.....	30 89	MONTANA—\$77.30 <i>Helena</i> —St. Peter's, General.....	66 40
<i>Clifton Springs</i> —St. John's, Foreign.....	1 08	<i>Missoula</i> —Church of the Holy Spirit, General.....	10 90
<i>Geneva</i> —Trinity Church, Domestic, \$275.25; Sp. for Circle City, Alaska, \$10; Sp. for scholarship, Utah, \$40; Wo. Aux., for salary of Miss Francis, South Dakota, \$5; salary of Miss Mann, Japan, \$5.....	395 25	NEW MEXICO—\$15.45 <i>Las Cruces and Mesilla</i> —St. James', General.....	3 45
<i>Lockport</i> —Grace S. S., Sp. for Valle Cruces Mission, Asheville.....	10 00	<i>Socorro</i> —Union Christian Endeavor Society, \$7, "A Churchman," \$5; Foreign.....	12 00
<i>Mt. Morris</i> —St. John's, Domestic, \$5.51; Foreign, \$5.22.....	10 73	NORTH DAKOTA—\$6.76 <i>Devil's Lake</i> —Babies' Branch, Colored, \$1.69; Sp. for work among Indian children, North Dakota, \$1.69; Sp. for bell at Cannon Ball, North Dakota, \$1.69; Sp. for orphanage, China, 85 cts.; Sp. for orphanage, Japan, 84 cts.....	6 76
<i>Olean</i> —St. Stephen's, Foreign.....	4 78	NORTHERN CALIFORNIA—\$49.70 <i>Cloverdale</i> —Church of the Good Shepherd, General.....	6 25
<i>Penn Yan</i> —St. Mark's, Domestic, \$8.59; Foreign, \$7.80.....	16 39	<i>Grass Valley</i> —Emmanuel Church, General.....	10 25
<i>Rochester</i> —Christ Church, Domestic, \$70.63; Foreign, \$132.92; work in Alaska, \$8.64.....	212 19	<i>Healdsburg</i> —St. Paul's, General.....	7 90
Epiphany, Domestic, \$18.34; Foreign, \$16.29.....	34 63	<i>Nevada City</i> —Trinity Church, General....	14 30
"C. L. R.," for salary of Rev. Mr. Forrester, Mexico.....	5 00	<i>Sacramento</i> —St. Paul's, General.....	11 00
St. Andrew's, Domestic, \$165.91; Foreign, \$24.25.....	190 16	OKLAHOMA AND INDIAN TERRITORY—\$49.80 <i>Oklahoma</i> .....	
St. James, Domestic, \$25; Foreign, \$50.....	75 00	<i>Anadarko</i> —General.....	5 00
"Friends," Domestic, \$5; Sp. for Rev. J. C. Campbell's work, Douglas Island, Alaska, \$50.....	55 00	<i>El Reno</i> —Christ Church, General.....	4 15
<i>Stafford</i> —St. Paul's S. S., Foreign.....	1 00	<i>Fort Sill</i> —General.....	10 00
<i>Miscellaneous</i> —Branch Junior Aux., Sp. for iron bedsteads for Girls' School, Cape Mount, Africa.....	4 00	<i>Guthrie</i> —Trinity Church, Foreign.....	7 00
WEST VIRGINIA—\$11.15 <i>Charleston</i> —St. John's, Junior Aux., Sp. for Rev. James Morris, Brazil.....	5 00	<i>Norman</i> —St. John's, General.....	3 00
<i>Martinsburg</i> —Trinity Church, General, \$3.90; Wo. Aux., to rebuild house formerly occupied by Mrs. Brierley, Africa, \$2.25.....	6 15	<i>Oklahoma City</i> —St. Paul's, \$4, S. S., 50 cts., General.....	4 50
ALASKA—\$8.45 <i>Anvik</i> —Christ Church, Junior Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	8 45	<i>Indian Territory</i> ..... <i>Chickasha</i> —General.....	3 75
		<i>Lehigh</i> —St. Andrew's, Domestic, \$4; Colored, \$1.40; General, \$2.....	7 40
		<i>Purcell</i> —St. James', General.....	2 50
		<i>South McAlester</i> —All Saints', General.....	2 50
		SOUTH DAKOTA—\$91.06 <i>Cheyenne River Agency</i> —Ascension, Mite Chests, Foreign, \$1.47; General, \$2.59.....	4 06
		<i>Calvary</i> , Mite Chests, Foreign.....	44
		<i>Emmanuel Church</i> , Mite Chests, Foreign, \$11.60; General, \$6.39.....	17 99
		<i>St. Andrew's</i> , Mite Chests, Foreign.....	42
		<i>St. John's</i> , Mite Chests, Foreign, \$6.19; General, \$3.94.....	10 13
		<i>St. John's School</i> , Mite Chests, Foreign.....	2 86
		<i>St. Mark's</i> , Mite Chests, Foreign, 25 cts.; General, \$2.18.....	2 43
		<i>St. Paul's</i> , Mite Chests, Foreign, 64 cts.; Sp. for China Orphans, \$4.31.....	4 95
		<i>St. Stephen's</i> , Mite Chests, Foreign.....	50



St. Thomas', Mite Chests, Foreign, 95 cts.; For South Dakota, \$5.20.....	6 15
Virgin Creek, Mite Chests, Foreign, 35 cts.; General, \$3.50.....	3 85
<i>Lower Brulé Mission</i> —Holy Faith Station, Domestic, 30 cts.; Foreign, 25 cts.....	55
Holy Name Station, Domestic, 32 cts.; Foreign, 30 cts.....	62
Messiah Chapel, Domestic, 31 cts.; For- eign, 30 cts.....	61
St. Alban's Chapel, Domestic, 30 cts.; Foreign, 20 cts.....	50
Church of the Saviour, Domestic, \$1.30; Foreign, \$1.25.....	2 55 9 00
<i>Pine Ridge Agency</i> —Holy Cross, Foreign..	36
Messiah Chapel, Foreign.....	1 26
St. Alban's Station, Foreign.....	05
St. James' Station, Foreign.....	65
St. John's Station, Foreign.....	2 62
St. Julia's Chapel, Foreign.....	37
St. Luke's Station, Foreign.....	1 50
St. Mary's Station, Foreign.....	15
St. Paul's Chapel, Foreign.....	3 25
St. Peter's Chapel, Foreign.....	25
St. Philip's Chapel, Foreign.....	10
St. Thomas' Station, Foreign.....	2 25
<i>Sisseton Agency</i> —St. John Baptist's, For- eign.....	6 95
St. Mary's, Domestic (of which Woman's Meeting, \$2.50), \$4.45; Foreign, \$2.50....	50
<i>Parker</i> —Good Samaritan, General.....	3 19
<i>Watertown</i> —Trinity Church, Domestic and Foreign.....	

## SOUTHERN FLORIDA—\$49.46

<i>Cassia</i> —St. Luke's, Foreign.....	2 30
<i>Eustis</i> —St. Thomas', General.....	1 85
<i>Lake Mary</i> —St. Mary's, Foreign.....	36
<i>Longwood</i> —Christ Church, Foreign.....	2 08
<i>Pittman</i> —St. John's, Foreign.....	1 15
<i>Seabreeze</i> —Mrs. Wm. H. Jordan, Domes- tic, \$5; Foreign, \$5.....	10 00
<i>Winter Park</i> —Miss M. E. Ingham, \$15, S. A. Kedney, for salary of Rev. H. For- rester, Mexico, \$5.....	20 00
<i>Zellwood</i> —St. James', Domestic and For- eign.....	11 72

## WYOMING—\$63.90

<i>Cheyenne</i> —St. Mark's, Children's Minister- ing League, for "Cheyenne" scholar- ship, St. Mary's Hall, China.....	50 00
<i>Fort Washakie</i> —Shoshone Agency, Domes- tic and Foreign.....	2 05
<i>Lander</i> —Trinity Church, Domestic and Foreign.....	2 95
<i>Laramie</i> —St. Matthew's, Domestic and Foreign.....	4 00
<i>Rawlins</i> —St. Thomas', Domestic and For- eign.....	2 50
<i>Rock Springs</i> —Holy Communion, Domestic and Foreign.....	2 40

## MISCELLANEOUS—\$4,858.66

Interest, Domestic, \$2,842.40; Foreign, \$441.25.....	3,283 65
Missionary societies in the colleges and seminaries, for salary of Rev. Mr. Hunt- ington, China.....	853 11
Through Bishop Satterlee, for salary of Rev. H. Forrester, Mexico.....	716 40
"A Friend," General.....	5 00
"S. D. S.," Wo. Aux., Sp. ice machine, Cape Mount, Africa.....	50

## FOREIGN—\$64.51

<i>Africa</i> —Rev. Francis King, General.....	1 71
<i>China</i> —St. Mary's Hall, sale of work, Wo. Aux., Sp. for support of St. Mary's day- schools, China.....	12 80
<i>Japan</i> —"E," General.....	50 00

## LEGACIES—\$20,209.29

<i>Mass., Boston</i> —Estate of James S. Warren, Foreign.....	6,283 09
<i>Pittsfield</i> —Estate of Miss Elizabeth S. Newton, to the Society.....	2,801 20
<i>Mich., Detroit</i> —Estate of John S. Minor, Domestic, \$750; Foreign, \$375; (Income) 1,125 00	
<i>Pitts., Pittsburgh</i> —Estate of Miss Alice B. Howe, to the Society.....	10,000 00
Receipts for the month.....	\$60,616 20
Amount previously acknowledged.....	177,914 68
Total contributions, legacies and specials from September 1st, 1896.....	<u>\$238,530 88</u>

## APPROPRIATIONS, SEPTEMBER 1896-1897.

DOMESTIC—(Of which for Indian Missions, \$47,762.76; for Missions to Colored people, \$57,920.00)	\$268,023 00
FOREIGN—.....	204,211 00

Total ..... \$472,234 00

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1896.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$10,308.92, Missions to Colored people, \$5,379.64, and one-half of general offerings, \$10,476.44).....	\$78,833 57
FOREIGN—(Including one half of general offerings, \$10,476.45).....	58,131 26

Total ..... \$136,964 83

**Required from Mar. 1st, 1897, to Sept. 1st, 1897, for Domestic Missions \$189,189 43**  
**for Foreign Missions 146,079 74**

**Total required to September 1st, 1897 .....\* \$335,269 17**

\* Legacies received which may be applied \$58,314.60.

# DOMESTIC MISSIONARIES

Receiving Stipends during the Whole or Part of the Year from September 1st, 1896,  
to September 1st, 1897.

## MISSIONARIES TO WHITE PEOPLE.

[List corrected to March 15th.]

### MISSIONARY JURISDICTIONS.

#### ALASKA.

Under Rt. Rev. P. T. Rowe, D.D., *Sitka*  
Rev. H. Beer.....*Juneau*  
Rev. R. Bowen.....*Circle City*  
Rev. A. J. Campbell, M.D., *Douglas Island*

#### ASHEVILLE.

Under Rt. Rev. J. B. CHESHIRE, Jr., D.D.,  
Rev. C. D. Chapman.....*Brevard*  
Rev. J. A. Deal.....*Franklin*  
Rev. J. S. Matthews.....*Wilkesboro*  
Rev. W. F. Rice.....*Grace*  
Rev. A. H. Stubbs.....*Asheville*  
Rev. T. C. Wetmore, D.D., *Lincolnton*  
Rev. W. R. Wetmore.....*Arden*  
Rev. F. W. Wey.....*Waynesville*  
Rev. C. J. Wingate.....*Marion*

#### ARIZONA.

Rt. Rev. J. M. KENDRICK, D.D.,  
Rev. V. O. Gee.....*Phoenix*  
Rev. W. H. Fenton-Smith.....*Tucson*  
(Retired Dec. 31)

#### DULUTH.

Rt. Rev. J. D. MORRISON, D.D.,  
Rev. F. A. Allen.....*Cloquet, Minn.*  
Rev. F. M. Bacon.....*Alexandria, Minn.*  
Rev. A. A. Joss.....*Little Falls, Minn.*  
Rev. J. F. Hamilton, *Sauk Centre, Minn.*  
Rev. L. G. Moultrie.....*Detroit, Minn.*  
Rev. P. B. Peabody.....*St. Vincent, Minn.*  
Rev. R. R. McVettie.....*Wadena, Minn.*

#### IDAHO.

Rt. Rev. E. TALBOT, D.D., *Laramie, Wyo.*  
Rev. S. J. Jennings.....*Caldwell*  
Rev. J. M. Johnston, Gen. Miss'y, *Montpelier*  
Rev. J. D. McConkey.....*Leviston*  
Rev. J. H. McPherson.....*Mountain Home*  
Rev. P. Murphy.....*Pocatello*  
Rev. G. W. G. Van Winkle.....*Hailey*

#### MONTANA.

Rt. Rev. L. R. BREWER, D.D., *Helena*  
Rev. H. E. Clowes.....*Kalispell*  
Rev. R. V. K. Harris.....*(Resigned Nov. 1)*  
Rev. S. D. Hooker.....*Dillon*  
Rev. A. F. Lewis.....*Philipsburg*  
Rev. F. B. Lewis.....*Bozeman*  
Rev. C. H. Linley.....*Missoula*  
Rev. J. F. Pritchard.....*Livingstone*  
Rev. E. G. Prout.....*Deer Lodge*  
Rev. C. Quinney.....*Miles City*  
Rev. G. Stewart.....*Missoula*

#### NEVADA AND UTAH.

Rt. Rev. A. LEONARD, D.D.,  
Rev. T. L. Bellam.....*Salt Lake City, U.*  
Rev. T. W. Crook, Gen. Miss'y, *Wadswoorth, Nev.*  
Rev. G. C. Hunting, *Salt Lake City, Nev.*  
Rev. L. B. Ridgely.....*Salt Lake City, U.*  
Rev. G. S. Vest.....*Fort Duchesne, U.*

#### ALABAMA.

Under Rt. Rev. H. N. WILMER, D.D.,  
Rt. Rev. H. M. JACKSON, D.D.,  
Bishop Coadjutor  
Rev. I. O. Adams.....*Etowah*  
Rev. T. J. Beard, D.D., *Birmingham*  
Rev. J. F. Goldman.....*Gadsden*  
Rev. J. J. D. Hall.....*Troy*  
Rev. J. A. Harrison, D.D., *Demopolis*  
Rev. J. B. Harrison.....*Anniston*  
Rev. R. O. Jeter.....*Opelika*  
Rev. L. Tucker.....*Mobile*  
Rev. J. F. Smith.....*Talladega*

#### ARKANSAS.

Under Rt. Rev. H. N. PIERCE, D.D.,  
Rev. G. W. Flowers.....*Van Buren*  
Rev. R. S. James, D.D., *Eureka Springs*

#### NEW MEXICO.

Rt. Rev. J. M. KENDRICK, D.D.,  
Rev. E. H. J. Andrews.....*Phoenix, Ar.*  
Rev. F. T. Bennett.....*El Paso, Tex.*  
Rev. E. S. Cross.....*Albuquerque*  
Rev. S. H. S. Gallaudet.....*Silver City*  
Rev. G. Selby.....*Las Cruces*  
Rev. H. Townsend.....*E. Las Vegas*  
Rev. U. T. Tracy.....*Santa Fe*  
Rev. U. T. Tracy.....*Eddy*

#### NORTH CALIFORNIA.

Rt. Rev. J. H. D. WINGFIELD, D.D.,  
Rev. W. P. Case.....*Benicia, Cal.*  
Rev. A. R. Graves, D.D.,  
Bishop in charge.....*Kearney, Neb.*  
Rev. W. J. Tassell.....*Suisun, Cal.*  
Rev. W. L. Clark.....*Benicia, Cal.*  
Rev. J. Cope.....*(Resigned Dec. 1)*  
Rev. L. De Lew, D.D., *(Died Dec. 2)*  
Rev. A. George.....*Yreka, Cal.*  
Rev. W. G. Hissell.....*Larimore*  
Rev. J. T. Shurdie.....*Colusa, Cal.*  
Rev. J. T. Shurdie.....*Cloverdale, Cal.*

#### NORTH DAKOTA.

Rt. Rev.  
Rev. A. E. Evison.....*Bismarck*  
Rev. C. MacLean.....*Ardoock*  
Rev. F. B. Peabody.....*Femina*  
Rev. J. Trenaman.....*Larimore*  
Rev. C. Turner.....*Devil's Lake*

#### OKLAHOMA AND THE INDIAN TERRITORY.

Rt. Rev. F. C. BROOKE, D.D., *Guthrie*  
Rev. A. F. Francis, *Oklahoma City, Ok.*  
Rev. J. N. Lee, D.D., *So. McAlester, I. T.*  
Rev. H. C. Shaw.....*Lehigh, I. T.*  
Rev. A. H. Tyrer.....*So. McAlester, I. T.*

#### OLYMPIA.

Rt. Rev. W. M. BARKER, D.D.,  
Rev. H. L. Badger.....*Tacoma, Wash.*  
Rev. C. D. Brenton.....*Anacortes, Wash.*  
Rev. J. Cheal.....*Everett, Wash.*  
Rev. E. Davis.....*Tacoma, Wash.*  
Rev. W. J. Dickson.....*Tacoma, Wash.*  
Rev. P. E. Hyland.....*East Sound, Wash.*  
Rev. M. Jukes.....*Ballard, Wash.*  
Rev. R. D. Nevius, D.D., *New Whatcom, Wash.*  
Rev. H. Steele.....*Tacoma, Wash.*  
Rev. A. H. Wheeler.....*Mt. Vernon, Wash.*  
Rev. A. H. Wheeler.....*Chelan, Wash.*

#### SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D., *Sioux Falls*  
Rev. J. H. Babcock.....*(Retired Dec. 1)*  
Rev. G. A. Chambers.....*Pierre*  
Rev. W. J. Cleveland.....*Madison*  
Rev. F. Durant.....*Mitchell*  
Rev. A. Lutton.....*Rapid City*  
Rev. W. H. Pond.....*Hot Springs*  
Rev. T. H. Richards.....*Dell Rapids*  
Rev. E. T. Simpson.....*Brookings*  
Rev. W. H. Sparling.....*Aberdeen*  
Rev. E. N. Tummson.....*Sturgis*  
Rev. W. J. Yanik.....*Sioux Falls*  
Rev. G. W. Ware.....*Deadwood*  
Mr. G. G. O. O'Reilly.....*Elk Point*

### DIOCESSES.

Rev. J. W. Keeble.....*Newport*  
Rev. E. L. Ogilby.....*Forrest City*  
Rev. A. W. Pierce.....*Little Rock*  
Rev. D. B. Ramsey.....*Camden*  
Rev. J. J. Vaulx.....*Fayetteville*  
Rev. E. J. P. B. Williams.....*Mammoth Spring*

#### CALIFORNIA.

Under Rt. Rev. W. F. NICHOLS, D.D.,  
Rev. J. S. McGowan.....*Fresno Flats*  
Rev. K. Mikami.....*Alameda*  
Missionary to Japanese, *San Francisco*  
Rev. J. W. Gunn.....*(South) Denver*

#### COLORADO.

Under Rt. Rev. J. F. SPALDING, D.D.,  
Rev. F. Byrne.....*P. O. Denver*  
Rev. W. O. Cone.....*Alameda*  
Rev. J. W. Gunn.....*(South) Denver*

#### SOUTHERN FLORIDA.

Rt. Rev. W. C. GRAY, D.D.,  
Rev. C. W. Arnold.....*Orlando, Fla.*  
Rev. W. H. Bates.....*Daytona, Fla.*  
Rev. B. F. Brown.....*Sanford, Fla.*  
Rev. J. H. Davet.....*Titusville, Fla.*  
Rev. A. K. Hall.....*Orlando, Fla.*  
Rev. G. W. Southwell.....*Bartow, Fla.*  
Rev. J. H. Weddell.....*St. Petersburg, Fla.*  
Rev. J. H. Weddell.....*Thomotassassa, Fla.*

#### SPOKANE.

Rt. Rev. L. H. WELLS, D.D.,  
Rev. J. N. Barry.....*Spokane, Wash.*  
Rev. H. C. Bartlett.....*Paloise, Wash.*  
Rev. H. M. Bowers, D.D., *N. Yakima, Wash.*  
Gen. Miss'y, *P. O. Spokane, Wash.*  
Rev. B. C. Roberts.....*Lidervood, Wash.*  
Rev. W. J. Wright.....*Spokane, Wash.*  
Mr. A. Bard, Lay Reader, *Colfax, Wash.*  
Ellensburg, Wash.

#### THE PLATTE.

Rt. Rev. A. R. GRAVES, D.D.,  
Rev. J. M. Bates.....*Kearney, Neb.*  
Rev. F. Durant.....*Long Pine, Neb.*  
Rev. E. J. Hall.....*(Retired Jan. 1)*  
Rev. D. E. Irvine.....*(Retired Mar. 1)*  
Rev. R. L. Knox.....*(Retired Oct. 1)*  
Rev. S. A. Potter.....*Kearney, Neb.*  
Rev. H. E. Robbins.....*(Retired Jan. 1)*  
Rev. J. B. Van Fleet.....*Grand Island, Neb.*

Mr. R. A. Russell.....*Holdrege, Neb.*  
Miss B. K. Childs.....*Valentine, Neb.*

#### WESTERN COLORADO.

Rt. Rev. A. LEONARD, D.D., Bishop in  
charge.....*Salt Lake City, Utah*  
Rev. T. Bakes.....*Grand Junction, Col.*  
Rev. T. Bell.....*Aspen, Col.*  
Rev. H. Bullis, Archdeacon, *Glenwood Springs, Col.*  
Rev. L. R. Dalrymple.....*Glenwood Springs, Col.*  
Rev. A. Miller.....*Montrose, Col.*  
Rev. O. E. Ostenson.....*Meeker, Col.*

#### WESTERN TEXAS.

Rt. Rev. J. S. JOHNSON, D.D.,  
Rev. L. S. Bates.....*San Antonio, Tex.*  
Rev. E. W. Brown.....*Eagle Pass, Tex.*  
Rev. A. W. Burroughs.....*San Antonio, Tex.*  
Rev. W. Carnahan.....*Victoria, Tex.*  
Rev. R. Galbraith.....*Seguin, Tex.*  
Rev. G. Hinson.....*Kerville, Tex.*  
Rev. G. Hinson.....*San Marcos, Tex.*  
Rev. P. Jones.....*Gonzales, Tex.*  
Rev. J. Senior.....*Uvalde, Tex.*  
Rev. F. R. Starr.....*San Angelo, Tex.*  
Rev. D. F. Ward.....*Del Rio, Tex.*  
Rev. J. Ward.....*Laredo, Tex.*

#### WYOMING.

Rt. Rev. E. TALBOT, D.D., *Laramie*  
Rev. F. R. Bateman.....*Rawlins*  
Rev. S. Coolidge.....*Fort Washkatie*  
Rev. J. H. Deshon.....*Douglas*  
Rev. B. Foster.....*Evanson*  
Rev. R. G. Huntington, D.D., *Laramie*  
Rev. A. Lutton.....*Saratoga*  
Rev. A. Lutton.....*(Retired Dec. 1)*

Rev. H. J. Gurr.....*Buena Vista*  
Rev. F. W. Henry.....*Greeley*  
Rev. P. H. Hickman.....*Boulder*  
Rev. D. E. Johnson.....*Denver*  
Rev. D. H. Ma. Jones.....*Florence*  
Rev. F. Knight.....*Colorado City*  
Rev. D. Lewis.....*Highlands*  
Rev. J. P. Lytton.....*Littleton*  
Rev. J. O. Penley.....*Golden*  
Rev. R. S. Radcliffe.....*Denver*  
Rev. T. A. Scofield.....*West Denver*  
Rev. H. B. Smith.....*La Junta*

#### DALLAS.

Under Rt. Rev. A. C. GARRETT, D.D.,  
Rev. J. B. C. Beaubien.....*Fort Worth, Tex.*  
Rev. J. W. Bleaker.....*Paris, Tex.*  
Rev. S. T. Bowser.....*Colorado, Tex.*  
Rev. W. D. Christian.....*Terrell, Tex.*



Rev. R. H. Cotton.....*Oak Cliff, Tex.*  
 Rev. W. T. Douglass, *Wichita Falls, Tex.*  
 Rev. J. E. H. Galbraith.....*McKinney*  
 Rev. J. M. Hillyar.....*Ennis, Tex.*  
 Rev. J. M. V. King.....*Corsicana, Tex.*  
 Rev. W. W. Patrick.....*Cleburne, Tex.*  
 Rev. A. B. Perry.....*Abilene, Tex.*  
 Rev. E. R. Richardson.....(Retired)  
 Rev. J. Sloan.....(Retired)  
 Rev. E. Wickens.....*Dallas, Tex.*  
 Mr. J. H. Brown, Lay Reader  
 (Retired Mar. 1)

## EAST CAROLINA.

Under Rt. Rev. A. A. WATSON, D.D.  
 Rev. S. S. Barber, *Swan Quarter, N. C.*  
 Rev. L. Eborn.....*Crescent, N. C.*  
 Rev. A. Greaves.....*Kinston, N. C.*  
 Rev. E. P. Green.....*Plymouth, N. C.*  
 Rev. N. G. Hughes.....*Chocowinity, N. C.*  
 Rev. J. C. Huske, D.D.....(Died Jan. 14)  
 Rev. F. J. Jorner.....*Bunyan, N. C.*  
 Rev. F. B. Ticknor (Evangelist),  
*Washington, N. C.*  
 Rev. E. Wooten (Evangelist)  
*Washington, N. C.*  
 Mr. G. B. Burgess, Lay Reader  
*Murfreesboro, N. C.*

## EASTON.

Under Rt. Rev. W. F. ADAMS, D.D.  
 Rev. G. F. Beaven.....*Hillsborough, Md.*  
 Rev. W. Y. Beason.....*Frederick, Md.*  
 Rev. J. L. Bryan, M.D.....*Cambridge, Md.*  
 Rev. G. B. Cooke.....*North East, Md.*  
 Rev. O. H. Murphy, *Upper Fairmount, Md.*  
 Rev. A. Ware.....*Massey's, Md.*  
 Rev. W. G. Woolford, *Princess Anne, Md.*

## FLORIDA.

Under Rt. Rev. E. G. WEED, D.D.  
 Rev. J. R. Bicknell.....*Quincy*  
 Rev. O. Grubb.....*Lake City*  
 Rev. F. H. Hoelman.....*Cedar Keys*  
 Rev. C. E. MacDougall.....*Milton*  
 Rev. W. H. Phillips.....*Fort George*  
 Rev. G. H. Ward.....*Crescent City*  
 Rev. S. P. Watters.....(Retired Dec. 1)

## FOND DU LAC.

Under Rt. Rev. C. C. GRAFTON, D.D.  
 Rev. L. C. Burch.....*Antigo, Wis.*  
 Rev. W. R. Gardner, D.D.....*Ahnapee, Wis.*  
 Rev. A. Harper, Jr.....*Bayfield, Wis.*  
 Rev. J. Jameson.....*Jacksonport, Wis.*  
 Rev. G. W. Lamb.....*Menasha, Wis.*  
 Rev. F. W. Merrill.....*Berlin, Wis.*  
 Rev. G. Shelton.....*Washburn, Wis.*  
 Rev. N. D. Stanley, *Sheboygan Falls, Wis.*  
 Rev. J. Sword.....*Ahnapee, Wis.*  
 Rev. W. S. Trowbridge,  
*Marshfield, Wis.*

## GEORGIA.

Under Rt. Rev. C. K. NELSON, D.D.  
 Rev. A. Barnwell.....*Atlanta*  
 Rev. E. Dennison.....(Retired Oct. 1)  
 Rev. E. E. Eppes.....(Deceased)  
 Rev. D. F. Hooks.....*Atlanta*  
 Rev. W. J. Page.....(Retired Oct. 15)  
 Rev. L. H. Schubert.....*Tallapoosa*  
 Rev. J. W. Turner.....*Fitzgerald*

## INDIANA.

Under Rt. Rev. J. H. WHITE, D.D.  
 Rev. J. Brann.....*Worthington*  
 Rev. O. Colvin.....*Mount Vernon*  
 Rev. A. Q. Davis.....*Aurora*  
 Rev. J. A. McGlone.....*Anderson*  
 Rev. P. Saxby.....*Cannelton*  
 Rev. C. T. Stout.....*Goshen*

## IOWA.

Under Rt. Rev. W. S. PERRY, D.D.  
 Rev. L. D. Brainerd.....*Glenwood*  
 Rev. W. H. Frost.....(Retired Dec. 1)  
 Rev. S. R. J. Hoyt, D.D., Gen. Miss'y  
*Davenport*  
 Rev. H. C. Johnson.....*Nashua*  
 Rev. F. G. Parkinson.....*What Cheer*  
 Rev. F. H. Pickworth.....*Durant*  
 Rev. C. E. Webb.....*Marshalltown*

## KANSAS.

Under Rt. Rev. F. R. MILLSPAUGH, D.D.  
 Rev. W. W. Ayres.....*Lawrence*  
 Rev. J. Baker.....*Marquette*  
 Rev. R. H. Barnes.....*Beloit*  
 Rev. A. Beatty, D.D.....*Newton*  
 Rev. J. Bennett.....*Fort Scott*  
 Rev. D. Brooks.....*Dwight*  
 Rev. H. M. Carr.....*Chanute*  
 Rev. W. G. Coote.....*El Dorado*  
 Rev. F. H. DeLonge.....*Salina*  
 Rev. C. R. Hill, Archdeacon.....*Topeka*  
 Rev. J. D. Krum, D.D., Gen. Miss'y  
*Dodge City*  
 Rev. J. H. Lee.....*Manhattan*  
 Rev. J. E. H. Leeds.....*Wakefield*

Rev. J. Mayou.....*Oskaloosa*  
 Rev. G. W. Miner.....*No. Topeka*  
 Rev. H. C. Parkman.....*Kinsley*  
 Rev. J. J. Purcell.....*Parsons*  
 Rev. J. M. Rankin.....*Burlington*  
 Rev. L. L. Swan.....*Coffeyville*  
 Rev. A. Watkins, Gen. Miss'y.....*Salina*  
 Rev. L. D. Wooden.....*Concordia*

## LEXINGTON.

Under Rt. Rev. L. W. BURTON, D.D.  
 Rev. R. Dyer.....*Dayton, Ky.*  
 Rev. A. Fleming.....*Ashland, Ky.*  
 Rev. J. E. H. Galbraith.....(Retired)

## LOS ANGELES.

Under Rt. Rev. J. H. JOHNSON, D.D.  
 Rev. W. B. Burrows.....*Santa Ana, Cal.*  
 Rev. W. E. Jacob.....*Oceanside, Cal.*  
 Rev. O. Parker.....*Ventura, Cal.*

## LOUISIANA.

Under Rt. Rev. D. SESSUMS, D.D.  
 Rev. W. B. Browne.....*Bastrop*  
 Rev. H. R. Carson.....*New Orleans*  
 Rev. C. D. Mack.....*Lake Providence*  
 Rev. J. Philson.....*Thibodeaux*  
 Rev. R. H. Prosser.....*Houma*  
 Rev. W. F. Slack.....*Rosedale*

## MAINE.

Under Rt. Rev. H. A. NEELY, D.D.  
 Rev. M. H. Carroll.....*Norway*  
 Rev. W. D. Dale.....*Henderson*  
 Rev. L. E. W. Fowler.....*Exeter*  
 Rev. M. McLaughlin.....*Brunswick*  
 Rev. G. B. Nicholson.....*Port Fairfield*  
 Rev. C. T. Ogden.....*Woodford*  
 Rev. H. Sawyer.....*Antrim*  
 Rev. J. W. Sparks.....*Waterville*  
 Rev. C. F. Sweet.....*Presque Isle*  
 Rev. H. W. Winkley.....*Saco*

## MARQUETTE.

Under Rt. Rev. G. M. WILLIAMS, D.D.  
 Rev. G. Gibson.....*St. Ignace, Mich.*  
 Rev. E. W. Jewell.....*Calumet, Mich.*  
 Rev. J. deB. Kaye.....*Ironwood, Mich.*  
 Rev. W. W. McCarley, *Menominee, Mich.*  
 Rev. W. A. Mulligan.....(Retired Dec. 1)  
 Rev. H. J. Purdue,  
*Iron Mountain, Mich.*  
 Rev. E. Warren.....*Ontonagon, Mich.*  
 Rev. B. Wood.....*Negaunee, Mich.*  
 Mr. G. F. A. McKelcan,  
*Grand Marais, Mich.*

## MINNESOTA.

Under Rt. Rev. H. B. WHIPPLE, D.D.  
 Rt. Rev. M. N. GILBERT, S.T.D.,  
*Bishop Coadjutor*  
 Rev. A. Alexander.....*Minneapolis*  
 Rev. E. H. Bennett.....*St. Paul*  
 Rev. D. T. Booth.....*Willmar*  
 Rev. J. Cornell.....*Jameville*  
 Rev. C. W. Currie.....*Wadena*  
 Rev. U. H. Gibbs.....*Blue Earth City*  
 Rev. A. K. Glover.....*Wells*  
 Rev. R. R. Goudy.....*Amoka*  
 Rev. C. E. Hixon.....*St. Anthony Park*  
 Rev. H. H. Knowlton.....*Redwood Falls*  
 Rev. W. H. Ross.....*Appleton*  
 Rev. G. H. Ten Broeck.....*Merriam Park*

## MISSISSIPPI.

Under Rt. Rev. H. M. THOMPSON, D.D.  
 Rev. J. B. Fitzpatrick.....*Winona*  
 Rev. G. C. Harris, D.D., *Madison Station*  
 Rev. D. E. Holt.....*Terry*  
 Rev. H. H. Messenger.....*Summit*  
 Rev. H. W. Robinson.....*Brandon*  
 Rev. P. G. Sears.....*Holly Springs*  
 Rev. F. Stokes.....*Water Valley*  
 Rev. E. S. Taylor.....(Retired Dec. 1)  
 Rev. De B. Waddell.....*Meridian*

## MISSOURI.

Under Rt. Rev. D. S. TUTTLE, D.D.  
 Rev. F. E. Alleyne.....*Portland*  
 Rev. A. Boogher.....(Retired Nov. 1)  
 Rev. J. A. Doorsis.....*St. Charles*  
 Rev. J. W. Higson.....*Moberly*  
 Rev. S. Mills.....*Hematite*  
 Rev. L. F. Potter.....(Retired Nov. 5)  
 Rev. R. W. Rhames.....*Louisiana*  
 Rev. B. Todd.....*Canton*  
 Rev. J. A. Walnwright, M.D., *Lincoln*  
 Rev. F. M. Weddell.....*Rolla*

## NEBRASKA.

Under Rt. Rev. G. WORTHINGTON, S.T.D.  
 Rev. J. C. Gairdner.....*Tecumseh*  
 Rev. I. P. Johnson.....*Central City*  
 Rev. P. Marsh.....*Lincoln*  
 Rev. H. P. Silver.....*Blair*  
 Rev. R. C. Talbot.....*Cedar Rapids*  
 Rev. L. T. Watsson.....*Omaha*  
 Rev. J. A. Williams.....*Omaha*

## NEW HAMPSHIRE.

Under Rt. Rev. W. W. NILES, D.D.  
 Rev. E. J. Cooke.....(Retired Nov. 28)  
 Rev. J. Eames.....*Lancaster*  
 Rev. J. C. Flanders.....*Woodsville*  
 Rev. E. Goodridge.....*Exeter*  
 Rev. W. Greer.....*No. Conway*  
 Rev. H. F. Hill, D.D.....*Pittsfield*  
 Rev. W. L. Himes.....(Retired Sept.)  
 Rev. G. P. Huntington.....*Hanover*  
 Rev. A. A. Murch.....*Salmon Falls*

## NEW YORK.

Under Rt. Rev. H. C. POTTER, D.D.  
 Rev. J. G. Hammarskjöld, Gen. Missionary to Sweden.....*Yonkers*

## OHIO.

Under Rt. Rev. W. A. LEONARD, D.D.  
 \*Rev. A. W. Mann.....*Gambier*

## OREGON.

Under Rt. Rev. B. W. MORRIS, D.D.  
 Rev. C. Booth.....*Newport*  
 Rev. I. Dawson.....*Grant's Pass*  
 Rev. J. DeForest.....(Retired Dec. 1)  
 Rev. B. E. Habersham.....*Portland*  
 Rev. W. Horsfall.....*Henry, Ill.*  
 Rev. D. E. Lowbridge.....*Eugene City*  
 Rev. G. F. Plummer.....*Corvallis*  
 Rev. H. C. St. Clair.....*La Grande*  
 Rev. T. N. Wilson.....*Roseburg*

## QUINCY.

Under Rt. Rev. A. BURGESS, S.T.D.  
 Rev. J. K. Black, D.D.....*Pittsfield, Ill.*  
 Rev. J. S. Chamberlain.....*Aledo, Ill.*  
 Rev. F. A. Gould.....(Retired)  
 Rev. P. K. Hammond.....*Henry, Ill.*  
 Rev. R. W. Hewitt.....*Moline, Ill.*  
 Rev. F. K. Howard.....(Retired Oct. 17)  
 Rev. C. A. Nybladh.....*Galesburg, Ill.*  
 Rev. W. M. Pierce.....*Osco, Ill.*  
 Rev. J. L. Whitty.....*Jubilee, Ill.*

## SOUTH CAROLINA.

Under Rt. Rev. E. CAPERS, D.D.  
 Rev. B. Allston.....*Winnaboro*  
 Rev. W. B. Gordon.....*Edgefield*  
 Rev. J. D. McCullough.....*Walhalla*  
 Rev. J. Magruder.....*Darlington*  
 Rev. O. T. Porcher.....*Fenelton*  
 Rev. J. H. Pringle.....*Charleston*  
 Rev. B. B. Sams.....*Bohicket*  
 Rev. J. H. Tillinghast.....*Eastover*

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 Rev. J. G. Wright.....*Greenville, Ill.*

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 Rev. G. W. Easter ..... *Union*  
 Rev. G. A. Gibbons ..... *Romney*  
 Rev. J. R. Joyner ..... *St. Albans*  
 Rev. C. O. Pearson ..... *Berkeley Springs*

\* Deaf Mute Missionary in several dioceses.

† Last Year's list.

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 Rev. E. H. Edson (on Leave).  
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 Earth.

GULL LAKE SETTLEMENT, *Mission.*

William Denley, catechist.

WHITE EARTH RESERVATION.

*Church of St. Columba.*

Rev. J. J. Enmegahbowh (Native), Presbyterian, Pastor  
*Emeritus.*

Rev. Fred. W. Smith (Native), Deacon; P. O., White  
 Earth.

RED LAKE SUN AGENCY.

*Church of St. John in the Wilderness.*

Rev. Francis Willis, Presbyterian; P. O., Red Lake.  
 Edward Kehseosh (Native), Catechist.

*Church of St. Antipas.*

Rev. Francis Willis, Presbyterian.

WILD RICE RIVER.

*Church of the Epiphany.*

Rev. Mark Hart (Native), Deacon; P. O., Beaulieu.

PEMBINA SETTLEMENT.

*Church of the Holy Spirit.*

Rev. Mark Hart, Deacon; P. O., Beaulieu.

LEECH LAKE AGENCY.

*Church of the Good Shepherd.*

Rev. Charles T. Wright (Native), Deacon; P. O.,  
 Leech Lake.

CASS LAKE.

*Church of the Prince of Peace.*

George Johnson (Native), Catechist (Died Feb.  
 26th).

PINE POINT MISSION.

*Breck Memorial Chapel.*

Rev. George Smith (Native), Deacon; P. O., Pons-  
 ford.

TWIN LAKES, *Samuel Memorial Mission.*

Louis Manypenny (Native), Catechist; P. O.,  
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BIG BEND MISSION.

Rev. Jos. Wakazoo (Native), Deacon; P. O.,  
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#### FOND DU LAC MISSION.

Under Rt. Rev. C. C. GRAFTON, D.D.

GREEN BAY AGENCY—Rev. S. S. Burleson (Died Feb. 22d).  
 Rev. J. K. Burleson, *Locum Tenens*,  
 P. O. Oneida, Brown Co., Wisconsin.

*Mission School of Hobart Church.*

Rev. S. S. Burleson (Died Feb. 22d).

Rev. C. Hill (Indian).

Miss Burleson, Teacher.

Sister Katherine, S.H.N. (*in charge of Hospital*).

Sister Margaret, S.H.N.

#### MINNESOTA MISSION.

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*St. Cornelia's Church.*

Rev. W. H. Knowlton, Presbyterian; P. O., Red  
 Wood Falls.

Napoleon Wabasha (Native), Catechist; P. O.,  
 Birch Coolie.

#### OKLAHOMA MISSION.

Rt. Rev. F. K. BROOKE, D.D., *Missionary Bishop*,  
 P. O. Guthrie, Oklahoma.

Rev. David Pendleton Oakerhater (Native), Deacon,  
 P. O. Darlington, Oklahoma.

[The Rev. D. A. Sanford, El Reno, Oklahoma, is the  
 head of this Mission, but he is not a stipendiary of  
 the Society.]

#### SOUTH DAKOTA MISSION.

Rt. Rev. W. H. HARE, S.T.D., *Missionary Bishop*,  
 Sioux Falls, South Dakota.

#### WESTERN OR NIOBRARA DEANERY.

Rev. Edward Ashley, Presbyterian—in charge of Chey-  
 enne River Mission; P. O., Cheyenne Agency,  
 South Dakota.

Rev. H. Burt, Presbyterian—in charge of Yanktonnais  
 Mission; P. O., Crow Creek Agency, So. Dak.

Rev. A. B. Clark, Presbyterian—in charge of Rosebud  
 Mission; P. O., Rosebud Agency, South Dak.

Rev. Joseph W. Cook, Presbyterian—in charge of  
 Yankton Mission; P. O., Greenwood, South Dak.

Rev. Philip J. Deloria (Native), Presbyterian—in charge  
 of Standing Rock Mission; P. O., Campbell, South  
 Dakota.

Rev. William Holmes (Native), Deacon—P. O., Santee  
 Agency, Nebraska.

Rev. Battiste P. Lambert (Native), Deacon—P. O.,  
 White Swan, So. Dak.

Rev. Joseph Marshall (Native), Deacon—P. O., Pine  
 Ridge Agency, South Dakota.

Rev. Victor Renville (Native), Deacon—P. O., Sisseton  
 Agency, South Dakota.

Rev. John Robinson, Presbyterian—in charge of Sis-  
 seton Mission; P. O., Sisseton Agency, South  
 Dakota.

Rev. Amos Ross (Native), Presbyterian—in charge of  
 Corn Creek District, Pine Ridge Reserve; P. O.,  
 Pine Ridge Agency, South Dakota.

Rev. William Saul (Native), Deacon—P. O., Crow  
 Creek Agency, South Dakota.



Rev. C. E. Snively, *Presbyter*—in charge of Agency District, Pine Ridge Mission. P. O., Pine Ridge Agency, South Dakota.  
 Rev. David Tatiyopa (Native), Deacon—P. O., Rosebud Agency, South Dakota.  
 Rev. Isaac H. Tuttle (Native), Deacon—P. O., Pine Ridge Agency, South Dakota.  
 Rev. John Wahoyapi (Native), Deacon—P. O., Cheyenne Agency, South Dakota.  
 Rev. Luke C. Walker (Native), *Presbyter*—in charge of Lower Brulé Mission; P. O., Lower Brulé Agency, South Dakota.

#### CHURCHES, CHAPELS AND STATIONS.

CHEYENNE RIVER MISSION, Rev. Edward Ashley, *Presbyter*. (P. O., Cheyenne Agency, So. Dak.)  
*Ascension Chapel*, Moreau. Eugene Standing-Bull (Native), *Helper*.  
*Calvary Chapel*, Swift Bird's. Rev. John Wahoyapi (Native), Deacon.  
*Emmanuel Chapel*, White Wolf's. Henry Marshall (Native), *Catechist*.  
*St. Andrew's Chapel*, Cheyenne River. Stephen Togola (Native), *Catechist*.  
*St. Luke's Station*, Thunder Butte. Charles Blue Horse (Native), *Helper*.  
*St. Mark's Station*. Louis Take (Native), *Helper*.  
*St. John's Church*, the Agency. Rev. E. Ashley, *Missionary*. ——— (Native), *Helper*.  
*St. Paul's Chapel*, Mackenzie's Point. W. Lee (Native), *Helper*.  
*St. Stephen's Chapel*, Moreau. Rev. John Wahoyapi (Native), Deacon.  
*St. Thomas' Chapel*, Moreau. Louis Egna (Native), *Helper*.  
*Virgin Creek*, Thomas Fighting Bull (Native), *Helper*.

FLANDREAU, *St. Mary's Church*. Rev. William J. Cleveland, *Missionary*; William Jones and David Weston (Native), *Catechists*.

LOWER BRULÉ MISSION, Rev. Luke C. Walker (Native), *Presbyter*. (P. O., Lower Brulé Agency, So. Dak.)  
*Church of the Holy Comforter*. Rev. Luke C. Walker, *Missionary*. Battiste Bear Bird (Native), *Catechist*, the Agency.  
*Holy Faith Station*, Cedar Creek. Reuben Estes (Native), *Helper*.  
*Holy Name Station*. Fort George. ——— (Native), *Helper*.  
*Messiah Chapel*, Medicine Creek. Philip Councillor (Native), *Catechist*.  
*St. Alban's Chapel*, Big Mane's. Sam. Medicine Bull (Native), *Catechist*.

OGALALA OR PINE RIDGE MISSION, Agency District, Rev. C. E. Snively, *Presbyter*. (P. O., Pine Ridge Agency, South Dakota.)  
*Church of the Holy Cross*, Pine Ridge Agency. Rev. C. E. Snively, *Missionary*. Alexander LeBoeuf (Native), *Catechist*.  
*Messiah Chapel*, Orphan's Camp. John Bissonett (Native), *Helper*.  
*St. Alban's Station*. William N. Robertson (Native), *Catechist*, Cain Shield (Native), *Helper*.  
*St. Barnabas' Station*. George I. Sword (Native), *Helper*.  
*St. George's Station*, Janise Creek. Richard Two Elk (Native), *Helper*.  
*St. James' Station*. James Lone Wolf (Native), *Catechist*.  
*St. John's Station*. W. Takes Enemy (Native), *Helper*.  
*St. Julia's Chapel*. Porcupine Tail. Paul H. Horses (Native), *Catechist*.  
*St. Luke's Station*. Peter Blue Cloud (Native), *Helper*.  
*St. Mark's Station*. John Black Fox (Native), *Catechist*.  
*St. Mary's Station*. White Bird's. John Black Fox (Native), *Catechist*.  
*St. Matthew's Station*. W. Takes Enemy (Native), *Catechist*.  
*St. Paul's Station*, Skunk Camp. H. Turning Holy (Native), *Helper*.  
*St. Peter's Station*. Thomas Tyon (Native), *Catechist*.  
*St. Philip's Chapel*, Red Dog Camp. Rev. I. H. Tuttle (Native), Deacon.

*St. Thomas' Station*. James Little Chief (Native), *Catechist*.

*Trinity Station*. W. Takes Enemy (Native), *Helper*.

OGALALA OR PINE RIDGE MISSION, Corn Creek District, Rev. Amos Ross (Native), *Presbyter*. (P. O., Pine Ridge Agency, South Dakota.)  
*Church of the Inestimable Gift*, Corn Creek. Rev. Amos Ross (Native), *Missionary*. Charles Lone Wolf (Native), *Helper*.  
*Chapel of the Mediator*. Jefferson Blue Bird (Native), *Catechist*.  
*Faith Station*. Mrs. Draper's, Samuel Broken-Rope (Native), *Helper*.  
*Gethsemane Chapel*. Robert Two Elk (Native), *Helper*.  
*Hope Station*. Cuny W. Deer (Native), *Helper*.  
*Potato Creek Station*, Cuny W. Deer (Native), *Helper*.  
*St. Barnabas' Chapel*, Medicine Root Creek. Rev. Joseph Marshall (Native), Deacon.  
*Spotted Horse Station*. Cuny W. Deer (Native), *Helper*.  
*Trinity Station*, Yellow Bear's. Clarence Three Stars

ROSEBUD OR UPPER BRULÉ MISSION, Rev. A. B. Clark. (P. O., Rosebud Agency, South Dakota.)  
*Church of Jesus (Margaret Memorial)*, the Agency. Rev. A. B. Clark, *Missionary*.  
*Advent Chapel*. Luke White Hawk (Native), *Helper*.  
*Calvary Chapel*, and *Cottonwood and Ponca Creek Stations*. Samuel Wells (Native), *Catechist*.  
*Chapel of the Mediator*. Rev. David Tatiyopa (Native), Deacon.  
*Ephphatha Chapel*, *St. Mary's School*. Dallas Shaw (Native), *Catechist*.  
*Epiphany Station*. ——— (Native), *Catechist*.  
*Samuel Little Knife* (Native), *Helper*.  
*Holy Innocents' Chapel*. ——— (Native), *Catechist*.  
*Pine Creek Station*. ——— (Native), *Catechist*.  
*St. Andrew's Chapel*, Iron Wood Creek. Laban White Horse (Native), *Catechist*.  
*St. Barnabas' Station*, Red Leaf's. Samuel Little Knife (Native), *Helper*.  
*St. James' Chapel*. John T. Henry (Native), *Helper*.  
*St. John's Chapel*. John T. Henry (Native), *Helper*.  
*St. Luke's Station*. Laban White Horse (Native), *Catechist*.  
*St. Mark's Chapel*, Little Oak Creek. ——— (Native), *Catechist*.  
*St. Matthew's Station*. Rev. David Tatiyopa (Native), Deacon.  
*St. Paul's Station*, Black Pipe Creek. Andrew Magahoton (Native), *Helper*.  
*St. Peter's Station*. Laban White Horse (Native), *Catechist*.  
*St. Philip's Station*. ——— (Native), *Helper*.  
*St. Thomas' Chapel*, Corn Creek. Samuel Little Knife (Native), *Helper*.  
*Turtle Creek Station*. Dallas Shaw (Native), *Catechist*.  
*Walking Eagle Station*. ——— (Native), *Helper*.  
*Whirlwind Soldier's Station*. Solomon Elk (Native), *Helper*.

SANTÉE MISSION, Rev. J. W. Cook. (P. O., Greenwood, So. Dak.)  
*John Kitto* (Native), *Catechist* at large.  
*Church of our Merciful Saviour*, the Agency. Rev. William Holmes (Native), Deacon. ——— (Native), *Catechist*.  
*Chapel of our Blessed Redeemer*, Bazille Creek. Geo. D. Red Owl (Native), *Catechist*.  
*Chapel of the Holy Faith*. Geo. Lawrence (Native), *Helper*.

SISSETON MISSION, Rev. John Robinson. (P. O., Sisseton Agency, South Dakota.) Thomas Cante (Native), *Helper*, at large.  
*St. Mary's Church*, the Agency. Rev. John Robinson, *Missionary*. Rev. Victor Renville (Native), Deacon.  
*St. John Baptist's Chapel*, Lake Traverse. John Sweet Corn (Native), *Catechist*.

*St. James' Chapel, Enemy Lake.* Robert White (Native), Catechist.

Thomas Cante (Native), Helper, at large.

STANDING ROCK MISSION, Rev. Phillip J. Deloria (Native), Presbyterian. (P. O., Campbell, Campbell Co., South Dakota).

*Chapel of the Good Shepherd.* Little Oak Creek. Andrew White Face (Native), Catechist.

*St. John Baptist Chapel,* Bull Head. Joseph White Plume (Native), Helper.

*St. Luke's Station,* Hawk Man's Camp. Joshua Iron Necklace (Native), Helper.

*St. Elizabeth's Church.* Rev. Phillip J. Deloria (Native), Presbyterian, Missionary. John Red Hawk (Native), Helper.

*St. Thomas's,* Black Feet Camp. Herbert Welsh (Native), Helper.

YANKTON MISSION, Rev. J. W. Cook. (P. O., Greenwood, South Dakota.)

*Church of the Holy Fellowship,* Yankton Agency. Rev. J. W. Cook, Missionary.

*Chapel of the Holy Name,* Choteau Creek. Thomas Hoffman (Native), Helper.

*Chapel of St. Philip the Deacon,* White Swan. Rev. Battiste P. Lambert (Native), Deacon.

YANKTONNAIS MISSION, Rev. H. Burt. (P. O., Crow Creek Agency, South Dakota.)

*Christ Church,* the Agency. Rev. H. Burt, Missionary.

*All Saints' Chapel,* Upper Camp. Dan. Firecloud (Native), Catechist.

*Ascension Station.* Henry Long Feather (Native), Helper.

*Chapel of St. John Baptist,* Lower Camp. Rev. William Saul (Native), Deacon.

*St. Peter's Chapel, Box Elder District.* Homer Clark (Native), Helper.

MINISTERING WOMEN. Miss Amelia Ives (absent), Miss Mary S. Graves (absent), Miss Jennie S. Dickson, Rosebud Reserve.

#### INDIAN BOARDING-SCHOOLS.

*St. Paul's School* (for boys), Yankton Agency, South Dakota, under charge of Mrs. Jane F. Johnstone, Principal (P. O., Greenwood, South Dakota), and two female teachers and five employes (not Indians).

*St. Mary's School* (for girls), Rosebud Agency, South Dakota, under charge of Mr. Percy H. Muford, and three female teachers (not Indians), and four employes (one Indian).

*St. John's School* (for girls), Cheyenne River, South Dakota, under charge of Mr. E. J. Warner, Principal (P. O., Fort Bennett, South Dakota), Mrs. Warner, matron, and two female (not Indian) assistants, and two white and two Indian employes.

*St. Elizabeth's School* (for boys and girls), Standing Rock Reserve, under charge of Miss Mary S. Francis, Principal (P. O., Grass, South Dakota), and three female assistants, and three employes (not Indians).

#### SOUTHERN VIRGINIA.

Under Rt. Rev. A. M. RANDOLPH, D.D.

Rev. C. B. Bryan, Hampton.†

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Rt. Rev. A. LEONARD, D.D., Salt Lake City.

Rev. G. S. Vest, Fort Duchesne.

#### WYOMING MISSION.

Rt. Rev. E. TALBOT, D.D., *Missionary Bishop*, Laramie, Wy.

#### SHOSHONE MISSION.

Rev. J. Roberts, Shoshone Agency.

† In charge of Indians from the West at Hampton Institute, also rector of a large parish.



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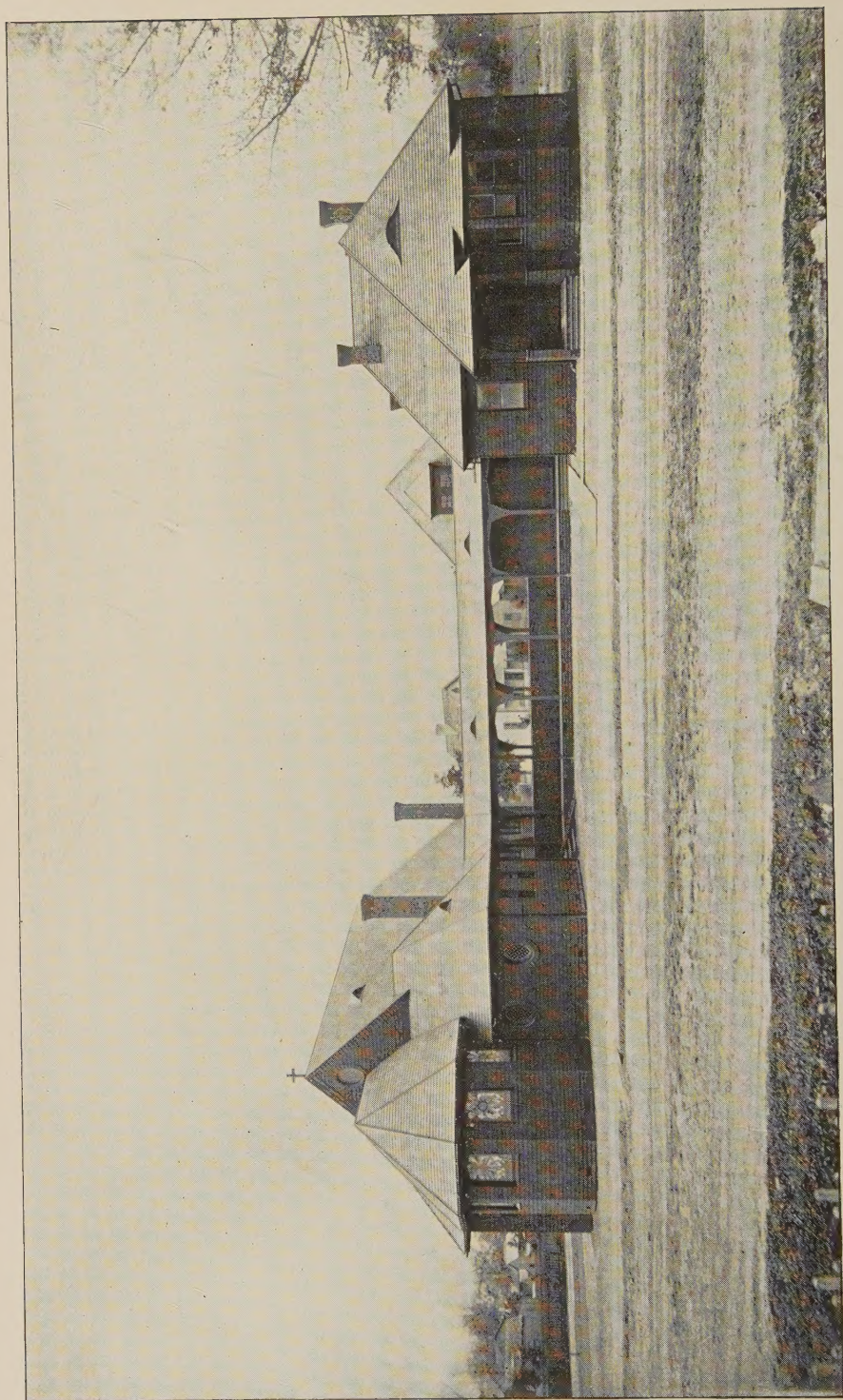
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